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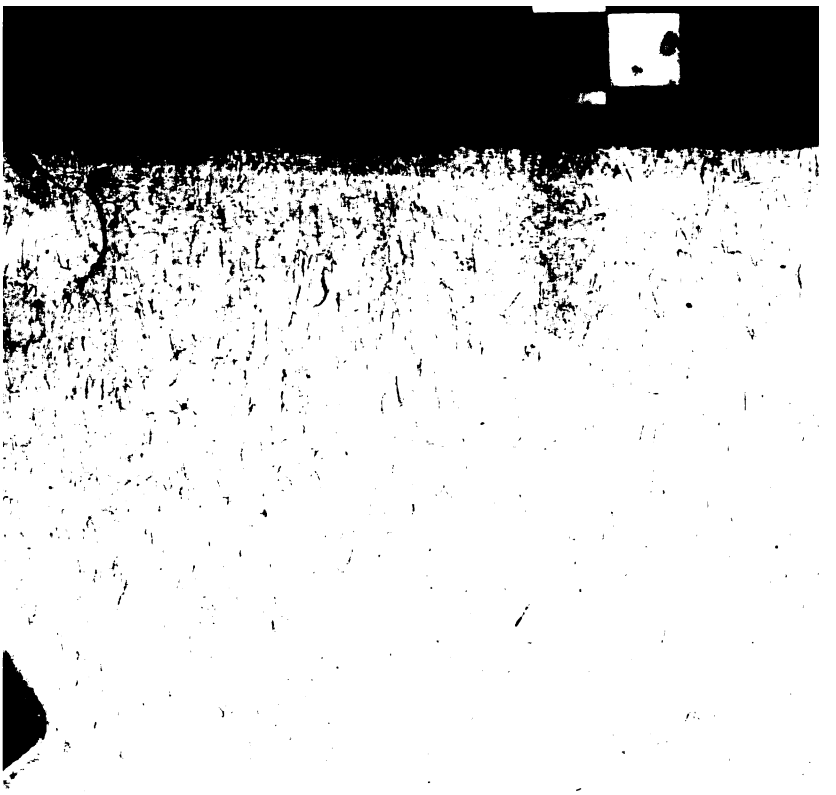

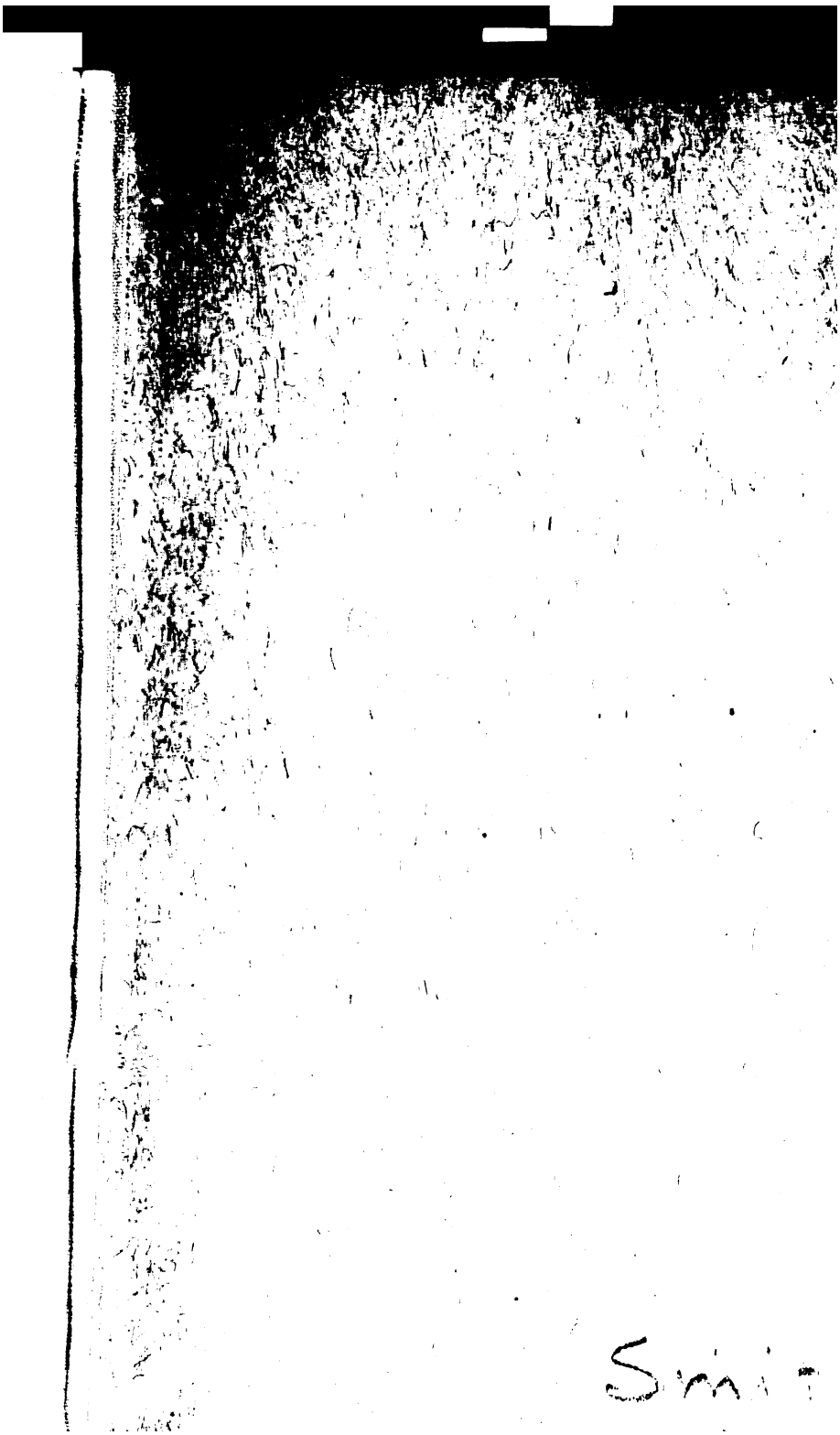
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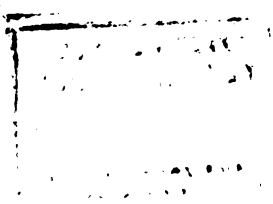

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THE

WORKS

OF

THE REV. SYDNEY SMITH.

Third Edition.

IN THREE VOLUMES.

VOL. I.

LONDON:

PRINTED FOR

LONGMAN, BROWN, GREEN, AND LONGMANS,

PATERNOSTER-ROW.

1845.

LENOX LIBRARY
NEW YORK

LONDON:
Printed by A. SPOTTISWOODE,
New-Street-Square.

PREFACE.

WHEN first I went into the Church, I had a curacy in the middle of Salisbury Plain. The Squire of the parish took a fancy to me, and requested me to go with his son to reside at the University of Weimar; before we could get there, Germany became the seat of war, and in stress of politics we put into Edinburgh, where I remained five years. The principles of the French Revolution were then fully afloat, and it is impossible to conceive a more violent and agitated state of society. Among the first persons with whom I became acquainted were, Lord Jeffrey, Lord Murray (late Lord Advocate for Scotland), and Lord Brougham; all of them maintaining opinions upon political subjects a little too liberal for the dynasty of Dundas, then exercising supreme power over the northern division of the island.

One day we happened to meet in the eighth or ninth story or flat in Buccleugh-place, the elevated residence of the then Mr. Jeffrey. I proposed that we should set up a Review; this was acceded to with acclamation. I was appointed Editor, and remained long enough in Edinburgh to edit the first number of the Edinburgh Review. The motto I proposed for the Review was,

"*Tenui musam meditamur avena.*"
"We cultivate literature upon a little oatmeal."

But this was too near the truth to be admitted, and so we took our present grave motto from *Publius Syrus*, of whom none of us had, I am sure, ever read a single line; and so began what has since turned out to be a very important and able journal. When I left Edinburgh, it fell into the stronger hands of Lord Jeffrey

and Lord Brougham, and reached the highest point of popularity and success. I contributed from England many articles, which I have been foolish enough to collect, and publish with some other tracts written by me.

To appreciate the value of the Edinburgh Review, the state of England at the period when that journal began should be had in remembrance. The Catholics were not emancipated — the Corporation and Test Acts were unrepealed — the Game Laws were horribly oppressive — Steel Traps and Spring Guns were set all over the country — Prisoners tried for their Lives could have no Counsel — Lord Eldon and the Court of Chancery pressed heavily upon mankind — Libel was punished by the most cruel and vindictive imprisonments — the principles of Political Economy were little understood — the Law of Debt and of Conspiracy were upon the worst possible footing — the enormous wickedness of the Slave Trade was tolerated — a thousand evils were in existence, which the talents of good and able men have since lessened or removed; and these effects have been not a little assisted by the honest boldness of the Edinburgh Review.

I see very little in my Reviews to alter or repent of: I always endeavoured to fight against evil; and what I thought evil then, I think evil now. I am heartily glad that all our disqualifying laws for religious opinions are abolished, and I see nothing in such measures but unmixed good and real increase of strength to our Establishment.

The idea of danger from the extension of the Catholic religion in England I utterly deride. The Catholic faith is a misfortune to the world, but those whose faith it conscientiously is, are quite right in professing it boldly, and in promoting it by all means which the law allows. A physician does not say, 'You will be well *as soon as* the bile is got rid of;' but he says, 'You will not be well *until after* the bile is got rid of.' He knows, after the cause of the malady is removed, that morbid habits are to be changed, weakness to be supported, organs to be called back to their proper exercise, subordinate ma-

ladies to be watched, secondary and vicarious symptoms to be studied. The physician is a wise man — but the anserous politician insists, after 200 years of persecution, and ten of emancipation, that Catholic Ireland should be as quiet as Edmonton or Tooting.

Not only are just laws wanted for Catholic Ireland, but the just administration of just laws; such as they have in general experienced under the Whig government: and this system steadily persevered in will, after a lapse of time and O'Connell, quiet, conciliate, and civilise that long-injured and irritable people.

I have printed in this Collection the Letters of Peter Plymley. The Government of that day took great pains to find out the author; all that they *could* find was, that they were brought to Mr. Budd, the publisher, by the Earl of Lauderdale. Somehow or another, it came to be conjectured that I was that author: I have always denied it; but finding that I deny it in vain, I have thought it might be as well to include the Letters in this Collection: they had an immense circulation at the time, and I think above 20,000 copies were sold.

From the beginning of the century (about which time the Review began) to the death of Lord Liverpool, was an awful period for those who had the misfortune to entertain liberal opinions, and who were too honest to sell them for the ermine of the judge, or the lawn of the prelate: — a long and hopeless career in your profession, the chuckling grin of noodles, the sarcastic leer of the genuine political rogue — prebendaries, deans, and bishops made over your head — reverend renegadoes advanced to the highest dignities of the Church for helping to rivet the fetters of Catholic and Protestant Dissenters, and no more chance of a Whig administration than of a thaw in Zembla — these were the penalties exacted for liberality of opinion at that period; and not only was there no pay, but there were many stripes. It is always considered as a piece of impertinence in England, if a man of less than two or three thousand a year has any opinions at all upon important subjects; and in addition he was sure at that time to be assailed

with all the Billingsgate of the French Revolution — Jacobin, Leveller, Atheist, Deist, Socinian, Incendiary, Regicide, were the gentlest appellations used; and the man who breathed a syllable against the senseless bigotry of the two Georges, or hinted at the abominable tyranny and persecution exercised upon Catholic Ireland, was shunned as unfit for the relations of social life. Not a murmur against any abuse was permitted; to say a word against the suitorcide delays of the Court of Chancery, or the cruel punishments of the Game Laws, or against any abuse which a rich man inflicted, or a poor man suffered, was treason against the *Plousiocracy*, and was bitterly and steadily resented. Lord Grey had not then taken off the bearing-rein from the English people, as Sir Francis Head has now done from horses.

To set on foot such a Journal in such times, to contribute towards it for many years, to bear patiently the reproach and poverty which it caused, and to look back and see that I have nothing to retract, and no intemperance and violence to reproach myself with, is a career of life which I must think to be extremely fortunate. Strange and ludicrous are the changes in human affairs. The Tories are now on the treadmill, and the well-paid Whigs are riding in chariots: with many faces, however, looking out of the windows, (including that of our Prime Minister,) which I never remember to have seen in the days of the poverty and depression of Whiggism. Liberality is now a lucrative business. Whoever has any institution to destroy, may consider himself as a commissioner, and his fortune as made; and to my utter and never-ending astonishment, I, an old Edinburgh Reviewer, find myself fighting, in the year 1839, against the Archbishop of Canterbury and the Bishop of London, for the existence of the National Church.

SYDNEY SMITH.

June, 1839.

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ARTICLES

ORIGINALLY PUBLISHED IN

THE EDINBURGH REVIEW.

DR. PARR.* (E. REVIEW, 1802.)

Spital Sermon, preached at Christ Church upon Easter-Tuesday, April 15. 1800. To which are added, Notes by Samuel Parr, LL.D. Printed for J. Mawman in the Poultry. 1801.

WHOEVER has had the good fortune to see Dr. Parr's wig, must have observed, that while it trespasses a little on the orthodox magnitude of perukes in the anterior parts, it scorns even Episcopal limits behind, and swells out into boundless convexity of frizz, the μεγα θαυμα of barbers, and the terror of the literary world. After the manner of his wig, the Doctor has constructed his sermon, giving us a discourse of no common length, and subjoining an immeasurable mass of notes, which appear to concern every learned thing, every learned man, and almost every unlearned man since the beginning of the world.

For his text, Dr. Parr has chosen *Gal.* vi. 10. *As we have therefore opportunity, let us do good to all men, especially to those who are of the household of faith.*

---

* A great scholar, as rude and violent as most Greek scholars are, unless they happen to be Bishops. He has left nothing behind him worth leaving: he was rather fitted for the law than the church, and would have been a more considerable man, if he had been more knocked about among his equals. He lived with country gentlemen and clergymen, who flattered and feared him.

After a short preliminary comparison between the dangers of the selfish system, and the modern one of universal benevolence, he divides his sermon into two parts: in the first, examining how far, by the constitution of human nature, and the circumstances of human life, the principles of particular and universal benevolence are compatible: in the last, commenting on the nature of the charitable institution for which he is preaching.

The former part is levelled against the doctrines of Mr. Godwin; and, here, Dr. Parr exposes, very strongly and happily, the folly of making universal benevolence the *immediate motive* of our actions. As we consider this, though of no very difficult execution, to be by far the best part of the sermon, we shall very willingly make some extracts from it.

'To me it appears, that the modern advocates for universal philanthropy have fallen into the error charged upon those who are fascinated by a violent and extraordinary fondness for what a celebrated author calls "some moral species." Some men, it has been remarked, are hurried into romantic adventures, by their excessive admiration of fortitude. Others are actuated by a headstrong zeal for disseminating the true religion. Hence, while the only properties, for which fortitude or zeal can be esteemed, are scarcely discernible, from the enormous bulkiness to which they are swollen, the ends, to which alone they can be directed usefully, are overlooked or defeated; the public good is impaired, rather than increased; and the claims that other virtues equally obligatory have to our notice, are totally disregarded. Thus, too, when any dazzling phantoms of universal philanthropy have seized our attention, the objects that formerly engaged it shrink and fade. All considerations of kindred, friends, and countrymen drop from the mind, during the struggles it makes to grasp the collective interests of the species; and when the association that attached us to them has been dissolved, the notions we have formed of their comparative insignificance will prevent them from recovering, I do not say any hold whatsoever, but that *strong* and *lasting* hold they once had upon our conviction and our feelings. Universal benevolence, should it, from any strange combination of circumstances, ever become passionate, will, like every other passion, justify itself:" and the importunity of its demands to obtain a

hearing will be proportionate to the weakness of its cause. But what are the consequences? A perpetual wrestling for victory between the refinements of sophistry, and the remonstrances of indignant nature — the agitations of secret distrust in opinions which gain few or no proselytes, and feelings which excite little or no sympathy — the neglect of all the usual duties, by which social life is preserved or adorned; and in the pursuit of other duties which are unusual, and indeed imaginary, a succession of airy projects, eager hopes, tumultuous efforts, and galling disappointments, such, in truth, as every wise man foresaw, and a good man would rarely commiserate.'

In a subsequent part of his sermon, Dr. Parr handles the same topic with equal success.

'The stoics, it has been said, were more successful in weakening the tender affections, than in animating men to the stronger virtues of fortitude and self-command; and possible it is, that the influence of our modern reformers may be greater, in furnishing their disciples with pleas for the neglect of their ordinary duties, than in stimulating their endeavours for the performance of those which are extraordinary, and perhaps ideal. If, indeed, the representations we have lately heard of universal philanthropy served only to amuse the fancy of those who approve of them, and to communicate that pleasure which arises from contemplating the magnitude and grandeur of a favourite subject, we might be tempted to smile at them as groundless and harmless. But they tend to debase the dignity, and to weaken the efficacy of those particular affections, for which we have daily and hourly occasion in the events of real life. They tempt us to substitute the ease of speculation, and the pride of dogmatism, for the toil of practice. To a class of artificial and ostentatious sentiments, they give the most dangerous triumph over the genuine and salutary dictates of nature. They delude and inflame our minds with pharisaical notions of superior wisdom and superior virtue; and, what is the worst of all, they may be used as "a cloke to us" for insensibility, where other men feel; and for negligence, where other men act with *visible* and *useful*, though *limited*, effect.'

In attempting to show the connexion between particular and universal benevolence, Dr. Parr does not appear to us to have taken a clear and satisfactory view of the subject. Nature impels us both to good and bad actions; and, even in the former, gives us no measure

by which we may prevent them from degenerating into excess. Rapine and revenge are not less natural than parental and filial affection; which latter class of feelings may themselves be a source of crimes, if they overpower (as they frequently do) the sense of justice. It is not, therefore, a sufficient justification of our actions, that they are natural. We must seek, from our reason, some principle which will enable us to determine what impulses of nature we are to obey, and what we are to resist: such is that of general utility, or, what is the same thing, of universal good; a principle which sanctifies and limits the more particular affections. The duty of a son to a parent, or a parent to a son, is not an ultimate principle of morals, but depends on the principle of universal good, and is only praiseworthy, because it is found to promote it. At the same time, our spheres of action and intelligence are so confined, that it is better, in a great majority of instances, to suffer our conduct to be guided by those affections which have been long sanctioned by the approbation of mankind, than to enter into a process of reasoning, and investigate the relation which every trifling event might bear to the general interests of the world. In his principle of universal benevolence, Mr. Godwin is unquestionably right. That it is the grand principle on which all morals rest—that it is the corrective for the excess of all particular affections, we believe to be undeniable: and he is only erroneous in excluding the particular affections, because, in so doing, he deprives us of our most powerful means of promoting his own principle of universal good; for it is as much as to say, that all the crew ought to have the *general* welfare of the ship so much at heart, that no sailor should ever pull any *particular* rope, or hand any *individual* sail. By universal benevolence, we mean, and understand Dr. Parr to mean, not a barren affection for the species, but a desire to promote their real happiness; and of this principle, he thus speaks:

'I admit, and I approve of it, as an *emotion* of which general happiness is the cause, but not as a passion, of which, according to the usual order of human affairs, it could often be the object.

I approve of it as a disposition to wish, and, as opportunity may occur, to desire and do good, rather than harm, to those with whom we are quite unconnected.'

It would appear, from this kind of language, that a desire of promoting the universal good were a pardonable weakness, rather than a fundamental principle of ethics; that the particular affections were incapable of excess; and that they never wanted the corrective of a more generous and exalted feeling. In a subsequent part of his sermon, Dr. Parr atones a little for this overzealous depreciation of the principle of universal benevolence; but he nowhere states the particular affections to derive their value and their limits from their subservience to a more extensive philanthropy. He does not show us that they exist only as virtues, from their instrumentality in promoting the general good; and that, to preserve their true character, they should be frequently referred to that principle as their proper criterion.

In the latter part of his sermon, Dr. Parr combats the general objections of Mr. Turgot to all charitable institutions, with considerable vigour and success. To say that an institution is necessarily bad, because it will not always be administered with the same zeal, proves a little too much; for it is an objection to political and religious, as well as to charitable institutions; and, from a lively apprehension of the fluctuating characters of those who govern, would leave the world without any government at all. It is better there should be an asylum for the mad, and a hospital for the wounded, if they were to squander away 50 *per cent.* of their income, than that we should be disgusted with sore limbs, and shocked by straw-crowned monarchs in the streets. All institutions of this kind must suffer the risk of being governed by more or less of probity and talents. The good which one active character effects, and the wise order which he establishes, may outlive him for a long period; and we all hate each other's crimes, by which we gain nothing, so much, that in proportion as public opinion acquires ascendency in any particular country,

every public institution becomes more and more guaranteed from abuse.

Upon the whole, this sermon is rather the production of what is called a sensible, than of a very acute man; of a man certainly more remarkable for his learning than his originality. It refutes the very refutable positions of Mr. Godwin, without placing the doctrine of benevolence in a clear light; and it almost leaves us to suppose, that the particular affections are themselves ultimate principles of action, instead of convenient instruments of a more general principle.

The style is such, as to give a general impression of heaviness to the whole sermon. The Doctor is never simple and natural for a single instant. Every thing smells of the rhetorician. He never appears to forget himself, or to be hurried by his subject into obvious language. Every expression seems to be the result of artifice and intention; and as to the worthy dedicatees, the Lord Mayor and Aldermen, unless the sermon be *done into English by a person of honour*, they may perhaps be flattered by the Doctor's politeness, but they can never be much edified by his meaning. Dr. Parr seems to think, that eloquence consists not in an exuberance of beautiful images—not in simple and sublime conceptions—not in the feelings of the passions; but in a studious arrangement of *sonorous, exotic, and sesquipedal* words: a very ancient error, which corrupts the style of young, and wearies the patience of sensible men. In some of his combinations of words the Doctor is singularly unhappy. We have the *din of superficial cavillers*, the *prancings of giddy ostentation, fluttering vanity, hissing scorn, dank clod*, &c. &c. &c. The following intrusion of a technical word into a pathetic description renders the whole passage almost ludicrous.

'Within a few days, mute was the tongue that uttered these celestial sounds, and the hand which signed your indenture lay cold and motionless in the dark and dreary chambers of death.'

In page 16. Dr. Parr, in speaking of the indentures of the Hospital, a subject (as we should have

thought) little calculated for rhetorical panegyric, says of them—

'If the writer of whom I am speaking had perused, as I have, your indentures, and your rules, he would have found in them seriousness without austerity, earnestness without extravagance, good sense without the trickeries of art, good language without the trappings of rhetoric, and the firmness of conscious worth, rather than the prancings of giddy ostentation.'

The latter member of this eloge would not be wholly unintelligible, if applied to a spirited coach horse; but we have never yet witnessed the phenomenon of a *prancing indenture.*

It is not our intention to follow Dr. Parr through the copious and varied learning of his notes; in the perusal of which we have been as much delighted with the richness of his acquisitions, the vigour of his understanding, and the genuine goodness of his heart, as we have been amused with his ludicrous self-importance, and the miraculous simplicity of his character. We would rather recommend it to the Doctor to publish an annual list of worthies, as a kind of stimulus to literary men; to be included in which, will unquestionably be considered as great an honour, as for a commoner to be elevated to the peerage. A line of Greek, a line of Latin, or no line at all, subsequent to each name, will distinguish, with sufficient accuracy, the shades of merit, and the degree of immortality conferred.

Why should Dr. Parr confine this *eulogomania* to the literary characters of this island alone? In the university of Benares, in the lettered kingdom of Ava, among the Mandarins at Pekin, there must, doubtless, be many men who have the eloquence of *Βαρρουος, the feeling of Ταιλωρος, and the judgment of Ωκηρος, of whom Dr. Parr might be happy to say, that they have profundity without obscurity—perspicuity without prolixity—ornament without glare—terseness without barrenness—penetra-

* Πάντες μὲν σοφοί. ἐγὼ δέ τε Ὤκηρον μὲν σίβω, θαυμάζω δὲ Βύρρουον, καὶ φιλῶ Ταίλωρον. See Lucian in Vita Dæmonact. vol. ii. p. 394.—(Dr. Parr's note.)

tion without subtlety — comprehensiveness without digression — and a great number of other things without a great number of other things.

In spite of 32 pages of very close printing, in defence of the University of Oxford, is it, or is it not true, that very many of its Professors enjoy ample salaries, without reading any lectures at all? The character of particular colleges will certainly vary with the character of their governors; but the University of Oxford so far differs from Dr. Parr in the commendation he has bestowed upon its state of *public* education, that they have, since the publication of his book, we believe, and forty years after Mr. Gibbon's residence, completely abolished their very ludicrous and disgraceful exercises for degrees, and have substituted in their place a system of exertion, and a scale of academical honours, calculated (we are willing to hope) to produce the happiest effects.

We were very sorry, in reading Dr. Parr's note on the Universities, to meet with the following passage:—

'Ill would it become me tamely and silently to acquiesce in the strictures of this formidable accuser upon a seminary to which I owe many obligations, though I left it, as must not be dissembled, before the usual time, and, in truth, had been almost compelled to leave it, *not* by the want of a proper education, for I had arrived at the first place in the first form of Harrow School, when I was not quite fourteen — not by the want of useful tutors, for mine were eminently able, and to me had been uniformly kind — not by the want of ambition, for I had begun to look up ardently and anxiously to academical distinctions — not by the want of attachment to the place, for I regarded it then, as I continue to regard it now, with the fondest and most unfeigned affection — but by another want, which it were unnecessary to name, and for the supply of which, after some hesitation, I determined to provide by patient toil and resolute self-denial, when I had not completed my twentieth year. I ceased, therefore, to reside, with an aching heart: I looked back with mingled feelings of regret and humiliation to advantages of which I could no longer partake, and honours to which I could no longer aspire.'

To those who know the truly honourable and respectable character of Dr. Parr, the vast extent of his learn-

ing, and the unadulterated benevolence of his nature, such an account cannot but be very affecting, in spite of the bad taste in which it is communicated. How painful to reflect, that a truly devout and attentive minister, a strenuous defender of the church establishment, and by far the most learned man of his day, should be permitted to languish on a little paltry curacy in Warwickshire!

——Dii meliora, &c. &c.*

* The courtly phrase was, that Dr. Parr was not a *producible* man. The same phrase was used for the neglect of Paley.

DR. RENNEL. (E. Review, 1802.)

Discourses on Various Subjects. By Thomas Rennel, D.D., Master of the Temple. Rivington, London.

We have no modern sermons in the English language that can be considered as very eloquent. The merits of Blair (by far the most popular writer of sermons within the last century) are plain good sense, a happy application of scriptural quotation, and a clear harmonious style, richly tinged with scriptural language. He generally leaves his readers pleased with his judgment, and his just observations on human conduct, without ever rising so high as to touch the great passions, or kindle any enthusiasm in favour of virtue. For eloquence, we must ascend as high as the days of Barrow and Jeremy Taylor: and even there, while we are delighted with their energy, their copiousness, and their fancy, we are in danger of being suffocated by a redundance which abhors all discrimination; which compares till it perplexes, and illustrates till it confounds.

To the *Oases* of Tillotson, Sherlock, and Atterbury, we must wade through many a barren page, in which the weary Christian can descry nothing all around him but a dreary expanse of trite sentiments and languid words.

The great object of modern sermons is to hazard nothing: their characteristic is, decent debility; which alike guards their authors from ludicrous errors, and precludes them from striking beauties. Every man of sense, in taking up an English sermon, expects to find it a tedious essay, full of common-place morality; and if the fulfilment of such expectations be meritorious, the clergy have certainly the merit of not disappointing their readers. Yet it is curious to consider, how a body of men so well educated, and so magnificently endowed as

the English clergy, should distinguish themselves so little in a species of composition to which it is their peculiar duty, as well as their ordinary habit, to attend. To solve this difficulty, it should be remembered, that the eloquence of the Bar and of the Senate force themselves into notice, power, and wealth — that the penalty which an individual client pays for choosing a bad advocate, is the loss of his cause — that a prime minister must infallibly suffer in the estimation of the public, who neglects to conciliate eloquent men, and trusts the defence of his measures to those who have not adequate talents for that purpose: whereas, the only evil which accrues from the promotion of a clergyman to the pulpit, which he has no ability to fill as he ought, is the fatigue of the audience, and the discredit of that species of public instruction; an evil so general, that no individual patron would dream of sacrificing to it his particular interest. The clergy are generally appointed to their situations by those who have no interest that they should please the audience before whom they speak; while the very reverse is the case in the eloquence of the Bar, and of Parliament. We by no means would be understood to say, that the clergy should owe their promotion principally to their eloquence, or that eloquence ever could, consistently with the constitution of the English Church, be made a common cause of preferment. In pointing out the total want of connexion between the privilege of preaching, and the power of preaching well, we are giving no opinion as to whether it might, or might not, be remedied; but merely stating a fact. Pulpit discourses have insensibly dwindled from speaking to reading; a practice, of itself, sufficient to stifle every germ of eloquence. It is only by the fresh feelings of the heart, that mankind can be very powerfully affected. What can be more ludicrous, than an orator delivering stale indignation, and fervour of a week old; turning over whole pages of violent passions, written out in German text; reading the tropes and apostrophes into which he is hurried by the ardour of his mind; and so

affected at a preconcerted line, and page, that he is unable to proceed any farther!

The prejudices of the English nation have proceeded a good deal from their hatred to the French; and, because that country is the native soil of elegance, animation, and grace, a certain patriotic solidity, and loyal awkwardness, have become the characteristics of this; so that an adventurous preacher is afraid of violating the ancient tranquillity of the pulpit; and the audience are commonly apt to consider the man who tires them less than usual, as a trifler, or a charlatan.

Of British education, the study of eloquence makes little or no part. The exterior graces of a speaker are despised; and debating societies (admirable institutions, under proper regulations) would hardly be tolerated either at Oxford or Cambridge. It is commonly answered to any animadversions upon the eloquence of the English pulpit, that a clergyman is to recommend himself, not by his eloquence, but by the purity of his life, and the soundness of his doctrine; an objection good enough, if any connexion could be pointed out between eloquence, heresy, and dissipation: but, if it is possible for a man to live well, preach well, and teach well, at the same time, such objections, resting only upon a supposed incompatibility of these good qualities, are duller than the dulness they defend.

The clergy are apt to shelter themselves under the plea, that subjects so exhausted are utterly incapable of novelty; and, in the very strictest sense of the word *novelty*, meaning that which was never said before, at any time, or in any place, this may be true enough, of the first principles of morals; but the modes of expanding, illustrating, and enforcing a particular theme are capable of infinite variety; and, if they were not, this might be a very good reason for preaching common-place sermons, but is a very bad one for publishing them.

We had great hopes, that Dr. Rennel's Sermons would have proved an exception to the character we have given of sermons in general; and we have read through his present volume with a conviction rather that he has

misapplied, than that he wants, talents for pulpit eloquence. The subjects of his sermons, fourteen in number, are, 1. The consequences of the vice of gaming: 2. On old age: 3. Benevolence exclusively an evangelical virtue: 4. The services rendered to the English nation by the Church of England, a motive for liberality to the orphan children of indigent ministers: 5. On the grounds and regulation of national joy: 6. On the connexion of the duties of loving the brotherhood, fearing God, and honouring the King: 7. On the guilt of bloodthirstiness: 8. On atonement: 9. A visitation sermon: 10. Great Britain's naval strength, and insular situation, a cause of gratitude to Almighty God: 11. Ignorance productive of atheism, anarchy, and superstition: 12, 13, 14. On the sting of death, the strength of sin, and the victory over them both by Jesus Christ.

Dr. Rennel's first sermon, upon the consequences of gaming, is admirable for its strength of language, its sound good sense, and the vigour with which it combats that detestable vice. From this sermon we shall, with great pleasure, make an extract of some length.

'Farther to this sordid habit the gamester joins a disposition to FRAUD, and that of the *meanest* cast. To those who soberly and fairly appreciate the real nature of human actions, nothing appears more inconsistent than that societies of men, who have incorporated themselves for the express purpose of gaming, should disclaim fraud or indirection, or affect to drive from their assemblies those among their associates whose crimes would reflect disgrace on them. Surely this, to a considerate mind, is as solemn and refined a banter as can well be exhibited: for when we take into view the vast latitude allowed by the most upright gamesters, when we reflect that, according to their precious casuistry, every advantage may be legitimately taken of the young, the unwary, and the inebriated, which superior coolness, skill, address, and activity can supply, we must look upon pretences to honesty as a most shameless aggravation of their crimes. Even if it were possible that, in his own practices, a man might be a FAIR GAMESTER, yet, for the result of the extended frauds committed by his fellows, he stands deeply accountable to God, his country, and his conscience. To a system necessarily implicated with fraud; to associations of

men, a large majority of whom subsist by fraud; to habits calculated to poison the source and principle of all integrity, he gives efficacy, countenance, and concurrence. Even his *virtues* he suffers to be subsidiary to the cause of vice. He sees with calmness, depredation committed daily and hourly in his company, perhaps under his very roof. Yet men of this description declaim (so desperately deceitful is the heart of man) against the very knaves they cherish and protect, and whom, perhaps, with some poor sophistical refuge for a worn-out conscience, they even imitate. To such, let the Scripture speak with emphatical decision — *When thou sawest a thief, then thou consentedst with him.*'

The reader will easily observe, in this quotation, a command of language, and a power of style, very superior to what is met with in the great mass of sermons. We shall make one more extract.

'But in addition to fraud, and all its train of crimes, propensities and habits of a very different complexion enter into the composition of a gamester: a most ungovernable FEROCITY OF DISPOSITION, however for a time disguised and latent, is invariably the result of his system of conduct. Jealousy, rage, and revenge, exist among gamesters in their worst and most frantic excesses, and end frequently in consequences of the most atrocious violence and outrage. By perpetual agitation the malignant passions spurn and overwhelm every boundary which discretion and conscience can oppose. From what source are we to trace a very large number of those murders, sanctioned or palliated indeed by custom, but which stand at the tribunal of God precisely upon the same grounds with every other species of murder? — From the gaming-table, from the nocturnal receptacles of distraction and frenzy, the duellist rushes with his hand lifted up against his brother's life! — Those who are as yet on the threshold of these habits should be warned, that however calm their *natural* temperament, however meek and placable their disposition, yet that, by the events which every moment arise, they stand exposed to the ungovernable fury of themselves and others. In the midst of fraud, protected by menace on the one hand, and on the other, of despair; irritated by a recollection of the meanness of the artifices and the baseness of the hands by which utter and remediless ruin has been inflicted; in the midst of these feelings of horror and distraction it is, that the voice of brethren's blood "*crieth unto God from the ground*" — "*and now art thou cursed from the*

earth, which hath opened her mouth to receive thy brother's blood from thy hand." Not only THOU who actually sheddest that blood, but THOU who art the artificer of death — thou who administerest incentives to these habits — who disseminatest the practice of them — improvest the skill in them — sharpenest the propensity to them — at THY hands will it be required, surely, at the tribunal of God in the next world, and perhaps, in most instances, in his distributive and awful dispensations towards thee and thine here on earth.'

Having paid this tribute of praise to Dr. Rennel's first sermon, we are sorry so soon to change our eulogium into censure, and to blame him for having selected for publication so many sermons touching directly and indirectly upon the French Revolution. We confess ourselves long since wearied with this kind of discourses, bespattered with blood and brains, and ringing eternal changes upon atheism, cannibalism, and apostasy. Upon the enormities of the French Revolution there can be but one opinion; but the subject is not fit for the pulpit. The public are disgusted with it to satiety; and we can never help remembering, that this politico-orthodox rage in the mouth of a preacher may be profitable as well as sincere. Upon such subjects as the murder of the Queen of France, and the great events of these days, it is not possible to endure the draggling and the daubing of such a ponderous limner as Dr. Rennel, after the ethereal touches of Mr. Burke. In events so truly horrid in themselves, the field is so easy for a declaimer, that we set little value upon the declamation; and the mind, on such occasions, so easily outruns ordinary description, that we are apt to feel more, before a mediocre oration begins, than it even aims at inspiring.

We are surprised that Dr. Rennel, from among the great number of subjects which he must have discussed in the pulpit (the interest in which must be permanent and universal) should have published such an empty and frivolous sermon as that upon the victory of Lord Nelson; a sermon good enough for the garrulity of joy, when the phrases, and the exultation of the Porcupine,

or the True Briton, may pass for eloquence and sense; but utterly unworthy of the works of a man who aims at a place among the great teachers of morality and religion.

Dr. Rennel is apt to put on the appearance of a holy bully, an evangelical swaggerer, as if he could carry his point against infidelity by big words and strong abuse, and kick and cuff men into Christians. It is a very easy thing to talk about the shallow impostures, and the silly ignorant sophisms of Voltaire, Rousseau, Condorcet, D'Alembert, and Volney, and to say that Hume is not worth answering. This affectation of contempt will not do. While these pernicious writers have power to allure from the Church great numbers of proselytes, it is better to study them diligently, and to reply to them satisfactorily, than to veil insolence, want of power, or want of industry, by a pretended contempt; which may leave infidels and wavering Christians to suppose that such writers are abused, because they are feared; and not answered, because they are unanswerable. While every body was abusing and despising Mr. Godwin, and while Mr. Godwin was, among a certain description of understandings, increasing every day in popularity, Mr. Malthus* took the trouble of refuting him; and we hear no more of Mr. Godwin. We recommend this example to the consideration of Dr. Rennel, who seems to think it more useful, and more pleasant, to rail than to fight.

After the world has returned to its sober senses upon the merits of the ancient philosophy, it is amusing enough to see a few *bad heads* bawling for the restoration of exploded errors and past infatuation. We have some dozen of plethoric phrases about Aristotle, who is, in the estimation of the Doctor, *et rex et sutor bonus*, and every thing else; and to the neglect of whose works he

* I cannot read the name of Malthus without adding my tribute of affection for the memory of one of the best men that ever lived. He loved philosophical truth more than any man I ever knew,—was full of practical wisdom,—and never indulged in contemptuous feelings against his inferiors in understanding.

seems to attribute every moral and physical evil under which the world has groaned for the last century. Dr. Rennel's admiration of the ancients is so great, that he considers the works of Homer to be the region and depositary of natural law, and natural religion.* Now, if, by natural religion, is meant the will of God collected from his works, and the necessity man is under of obeying it; it is rather extraordinary that Homer should be so good a natural theologian, when the divinities he has painted are certainly a more drunken, quarrelsome, adulterous, intriguing, lascivious set of beings, than are to be met with in the most profligate court in Europe. There is, every now and then, some plain coarse morality in Homer; but the most bloody revenge, and the most savage cruelty in warfare, the ravishing of women, and the sale of men, &c. &c. &c., are circumstances which the old bard seems to relate as the ordinary events of his times, without ever dreaming that there could be much harm in them; and if it be urged that Homer took his ideas of right and wrong from a barbarous age, that is just saying, in other words, that Homer had very imperfect ideas of natural law.

Having exhausted all his powers of eulogium upon the times that are gone, Dr. Rennel indemnifies himself by the very novel practice of declaiming against the present age. It is an *evil age*—an *adulterous age*—an *ignorant age*—an *apostate age*—and a *foppish age*. Of the propriety of the last epithet, our readers may perhaps be more convinced, by calling to mind a class of fops not usually designated by that epithet—men clothed in profound black, with large canes, and strange amorphous hats—of big speech, and imperative presence—talkers about Plato—great affecters of senility—despisers of women, and all the graces of life—fierce foes to common sense—abusive of the living, and approving no one who has not been dead for at least a century. Such fops, as vain, and as shallow as their

* Page 318.

fraternity in Bond Street, differ from these only as Gorgonius differed from Rufillus.

In the ninth Discourse (p. 226.), we read of St. Paul, that he had 'an heroic zeal, directed, rather than bounded, by the nicest discretion—a conscious and commanding dignity, softened by the meekest and most profound humility.' This is intended for a fine piece of writing; but it is without meaning: for, if words have any limits, it is a *contradiction in terms* to say of the *same* person, at the *same* time, that he is nicely discreet, and heroically zealous; or that he is profoundly humble, and imperatively dignified: and if Dr. Rennel means, that St. Paul displayed these qualities at different times, then could not any one of them direct or soften the other.

Sermons are so seldom examined with any considerable degree of critical vigilance, that we are apt to discover in them sometimes a great laxity of assertion: such as the following:—

'Labour to be undergone, afflictions to be borne, contradictions to be endured, danger to be braved, interest to be despised in the best and most flourishing ages of the church, are the perpetual badges of far the greater part of those who take up their cross and follow Christ.'

This passage, at first, struck us to be untrue; and we could not immediately recollect the afflictions Dr. Rennel alluded to, till it occurred to us, that he must undoubtedly mean the eight hundred and fifty actions which, in the course of eighteen months, have been brought against the clergy for non-residence.

Upon the danger to be apprehended from Roman Catholics in this country, Dr. Rennel is laughable. We should as soon dream that the wars of York and Lancaster would break out afresh, as that the Protestant religion in England has any thing to apprehend from the machinations of Catholics. To such a scheme as that of Catholic emancipation, which has for its object to restore their natural rights to three or four millions of men, and to allay the fury of religious hatred, Dr. Rennel is, as might be expected, a very strenuous anta-

gonist. Time, which lifts up the veil of political mystery, will inform us if the Doctor has taken that side of the question which may be as lucrative to himself as it is inimical to human happiness, and repugnant to enlightened policy.

Of Dr. Rennel's talents as a reasoner, we certainly have formed no very high opinion. Unless dogmatical assertion, and the practice (but too common among theological writers) of taking the thing to be proved, for part of the proof, can be considered as evidence of a logical understanding, the specimens of argument Dr. Rennel has afforded us are very insignificant. For putting obvious truths into vehement language; for expanding and adorning moral instruction; this gentleman certainly possesses considerable talents: and if he will moderate his insolence, steer clear of theological metaphysics, and consider rather those great laws of Christian practice, which must interest mankind through all ages, than the petty questions which are important to the Chancellor of the Exchequer for the time being, he may live beyond his own days, and become a star of the third or fourth magnitude in the English Church.

JOHN BOWLES. (E. Review, 1802.)

Reflections at the Conclusion of the War: Being a Sequel to Reflections on the Political and Moral State of Society at the Close of the Eighteenth Century. The Third Edition, with Additions. By John Bowles, Esq.

If this peace be, as Mr. Bowles asserts*, the death-warrant of the liberty and power of Great Britain, we will venture to assert, that it is also the death-warrant of Mr. Bowles's literary reputation; and that the people of this island, if they verify his predictions, and cease to read his books, whatever they may lose in political greatness, will evince no small improvement in critical acumen. There is a political, as well as a bodily hypochondriasis; and there are empirics always on the watch to make their prey, either of the one or of the other. Dr. Solomon, Dr. Brodum, and Mr. Bowles, have all commanded their share of the public attention: but the two former gentlemen continue to flourish with undiminished splendour; while the patients of the latter are fast dwindling away, and his drugs falling into disuse and contempt.

The truth is, if Mr. Bowles had begun his literary career at a period when superior discrimination and profound thought, not vulgar violence and the eternal repetition of rabble-rousing words, were necessary to literary reputation, he would never have emerged from that obscurity to which he will soon return. The intemperate passions of the public, not his own talents, have given him some temporary reputation; and now, when men hope and fear with less eagerness than they have been lately accustomed to do, Mr. Bowles will be

* It is impossible to conceive the mischievous power of the corrupt alarmists of those days, and the despotic manner in which they exercised their authority. They were fair objects for the Edinburgh Review.

compelled to descend from that moderate eminence, where no man of real genius would ever have condescended to remain.

The pamphlet is written in the genuine spirit of the Windham and Burke School; though M. Bowles cannot be called a servile copyist of either of these gentlemen, as he has rejected the logic of the one, and the eloquence of the other, and imitated them only in their headstrong violence, and exaggerated abuse. There are some men who continue to astonish and please the world, even in the support of a bad cause. They are mighty in their fallacies, and beautiful in their errors. Mr. Bowles sees only one half of the precedent; and thinks, in order to be famous, that he has nothing to do but to be in the wrong.

War, eternal war, till the wrongs of Europe are avenged, and the Bourbons restored, is the master-principle of Mr. Bowles's political opinions, and the object for which he declaims through the whole of the present pamphlet.

The first apprehensions which Mr. Bowles seems to entertain, are of the boundless ambition and perfidious character of the First Consul, and of that military despotism he has established, which is not only impelled by the love of conquest, but interested, for its own preservation, to desire the overthrow of other states. Yet the author informs us, immediately after, that the life of Buonaparte is exposed to more dangers than that of any other individual in Europe, who is not actually in the last stage of an incurable disease; and that his death, whenever it happens, must involve the dissolution of that machine of government, of which he must be considered not only as the sole director, but the main spring. Confusion of thought, we are told, is one of the truest indications of terror; and the panic of this alarmist is so very great, that he cannot listen to the consolation which he himself affords: for it appears, upon summing up these perils, that we are in the utmost danger of being destroyed by a despot, whose system of government, as dreadful as himself, cannot survive him, and who, in

all human probability, will be shot or hanged, before he can execute any one of his projects against us.

We have a good deal of flourishing, in the beginning of the pamphlet, about the effect of the moral sense upon the stability of governments: that is, as Mr. Bowles explains it, the power which all old governments derive from the opinion entertained by the people of the justice of their rights. If this sense of ancient right be (as is here confidently asserted) strong enough ultimately to restore the Bourbons, why are we to fight for that which will be done without any fighting at all? And, if it be strong enough to restore, why was it weak enough to render restoration necessary?

To notice every singular train of reasoning into which Mr. Bowles falls, is not possible; and, in the copious choice of evils, we shall, from feelings of mercy, take the least.

It must not be forgotten, he observes, that 'those rights of government, which, because they are ancient, are recognised by the moral sense as lawful, are the only ones which are compatible with civil liberty.' So that all questions of right and wrong, between the governors and the governed, are determinable by chronology alone. Every political institution is favourable to liberty, not according to its spirit, but in proportion to the antiquity of its date; and the slaves of Great Britain are groaning under the trial by jury, while the free men of Asia exult in the bold privilege transmitted to them by their fathers, of being trampled to death by elephants.

In the 8th page, Mr. Bowles thinks that France, if she remains without a king, will conquer all Europe: and, in the 19th page, that she will be an object of Divine vengeance till she takes one. In the same page, all the miseries of France are stated to be a judgment of heaven for their cruelty to the king; and, in the 33d page, they are discovered to proceed from the perfidy of the same king to this country in the American contest. So that certain misfortunes proceed from the maltreatment of a person, who had himself occasioned these identical misfortunes before he was maltreated; and while Providence

is compelling the French, by every species of affliction, to resume monarchical government, they are to acquire such extraordinary vigour, from not acting as Providence would wish, that they are to trample on every nation which co-operates with the Divine intention.

In the 60th page, Mr. Bowles explains what is meant by Jacobinism; and, as a concluding proof of the justice with which the character is drawn, triumphantly quotes the case of a certain R. Mountain, who was tried for damning all kings and all governments upon earth; for, adds, R. Mountain, 'I am a Jacobin.' Nobody can more thoroughly detest and despise that restless spirit of political innovation, which, we suppose, is meant by the name of Jacobinism, than we ourselves do; but we were highly amused with this proof, *ab ebriis sutoribus*, of the prostration of Europe, the last hour of human felicity, the perdition of man, discovered in the crapulous eructations of a drunken cobbler.

This species of evidence might certainly have escaped a common observer: But this is not all; there are other proofs of treason and sedition, equally remote, sagacious, and profound. Many good subjects are not very much pleased with the idea of the Whig Club dining together; but Mr. Bowles has the merit of first calling the public attention to the alarming practice of singing after dinner at these political meetings. He speaks with a proper horror of tavern dinners,

'—where conviviality is made a stimulus to disaffection—where wine serves only to inflame disloyalty—where toasts are converted into a vehicle of sedition—and where the powers of harmony are called forth in the cause of Discord by those hireling singers, who are equally ready to invoke the Divine favour on the head of their King, or to strain their venal throats in chanting the triumphs of his bitterest enemies.'

All complaint is futile, which is not followed up by appropriate remedies. If Parliament, or Catarrh, do not save us, Dignum and Sedgwick will quaver away the King, shake down the House of Lords, and warble us into all the horrors of republican government. When,

in addition to these dangers, we reflect also upon those with which our national happiness is menaced, by the present thinness of ladies' petticoats (p. 78.), temerity may hope our salvation, but how can reason promise it?

One solitary gleam of comfort, indeed, beams upon us in reading the solemn devotion of this modern Curtius to the cause of his King and country—

'My attachment to the British monarchy, and to the reigning family, is rooted in my "heart's core." — My anxiety for the British throne, pending the dangers to which, in common with every other throne, it has lately been exposed, has embittered my choicest comforts. And I most solemnly vow, before Almighty God, to devote myself, to the end of my days, to the maintenance of that throne.'

Whether this patriotism be original, or whether it be copied from the Upholsterer in Foote's Farces, who sits up whole nights watching over the British constitution, we shall not stop to inquire; because, when the practical effect of sentiments is good, we would not diminish their merits by investigating their origin. We seriously commend in Mr. Bowles this future dedication of his life to the service of his King and country; and consider it as a virtual promise that he will write no more in their defence. No wise or good man has ever thought of either, but with admiration and respect. That they should be exposed to that ridicule, by the forward imbecility of friendship, from which they appear to be protected by intrinsic worth, is so painful a consideration, that the very thought of it, we are persuaded, will induce Mr. Bowles to desist from writing on political subjects.

DR. LANGFORD. (E. Review, 1802.)

Anniversary Sermon of the Royal Humane Society. By W. Langford, D.D. Printed for F. and C. Rivington.

An accident, which happened to the gentleman engaged in reviewing this Sermon, proves, in the most striking manner, the importance of this charity for restoring to life persons in whom the vital power is suspended. He was discovered, with Dr. Langford's* discourse lying open before him, in a state of the most profound sleep; from which he could not, by any means, be awakened for a great length of time. By attending, however, to the rules prescribed by the Humane Society, flinging in the smoke of tobacco, applying hot flannels, and carefully removing the discourse itself to a great distance, the critic was restored to his disconsolate brothers.

The only account he could give of himself was, that he remembers reading on, regularly, till he came to the following pathetic description of a drowned tradesman; beyond which, he recollects nothing.

'But to the individual himself, as a man, let us add the interruption to all the temporal business in which his interest was engaged. To him indeed now apparently lost, the world is as nothing; but it seldom happens, that man can live for himself alone: society parcels out its concerns in various connections; and from one head issue waters which run down in many channels.—The spring being suddenly cut off, what confusion must follow in the streams which have flowed from its source? It may be, that all the expectations reasonably raised of approaching prosperity, to those who have embarked in the

* To this exceedingly foolish man, the first years of Etonian Education were intrusted. How is it possible to inflict a greater misfortune on a country, than to fill up such an office with such an officer?

same occupation, may at once disappear; and the important interchange of commercial faith be broken off, before it could be brought to any advantageous conclusion.'

This extract will suffice for the style of the sermon. The charity itself is above all praise.

ARCHDEACON NARES.* (E. REVIEW, 1802.)

A Thanksgiving for Plenty, and Warning against Avarice. A Sermon. By the Reverend Robert Nares, Archdeacon of Stafford, and Canon Residentiary of Lichfield. London: Printed for the Author, and sold by Rivingtons, St. Paul's Churchyard.

FOR the swarm of ephemeral sermons which issue from the press, we are principally indebted to the vanity of popular preachers, who are puffed up by female praises into a belief, that what may be delivered, with great propriety, in a chapel full of visiters and friends, is fit for the deliberate attention of the public, who cannot be influenced by the decency of a clergyman's private life, flattered by the sedulous politeness of his manners, or misled by the fallacious circumstances of voice and action. A clergyman cannot be always considered as reprehensible for preaching an indifferent sermon; because, to the active piety, and correct life, which the profession requires, many an excellent man may not unite talents for that species of composition: but every man who prints, imagines he gives to the world something which they had not before, either in matter or style; that he has brought forth new truths, or adorned old ones; and when, in lieu of novelty and ornament, we can discover nothing but trite imbecility, the law must take its course, and the delinquent suffer that mortification from which vanity can rarely be expected to escape, when it chooses dullness for the minister of its gratifications.

The learned author, after observing that a large army praying would be a much finer spectacle than a large army fighting, and after entertaining us with the old anecdote of Xerxes, and the flood of tears, proceeds to

* This was another gentleman of the alarmist tribe.

express his sentiments on the late scarcity, and the present abundance: then, stating the manner in which the Jews were governed by the immediate interference of God, and informing us, that other people expect not, nor are taught to look for, miraculous interference, to punish or reward them, he proceeds to talk of the visitation of Providence, for the purposes of trial, warning, and correction, as if it were a truth of which he had never doubted.

Still, however, he contends, though the Deity does interfere, it would be presumptuous and impious to pronounce the purposes for which he interferes; and then adds, that it has pleased God, within these few years, to give us a most awful lesson of the vanity of agriculture and importation without piety, and that he has proved this to the conviction of every thinking mind.

'Though he interpose not (says Mr. Nares) by positive miracle, he influences bymeans unknown to all but himself, and directs the winds, the rain, and glorious beams of heaven to execute his judgment, or fulfil his merciful designs.'—Now, either the wind, the rain, and the beams, are here represented to act as they do in the ordinary course of nature, or they are not. If they are, how can their operations be considered as a judgment on sins; and if they are not, what are their extraordinary operations, but positive miracles? So that the Archdeacon, after denying that any body knows *when*, *how*, and *why* the Creator works a miracle, proceeds to specify the *time*, *instrument*, and *object* of a miraculous scarcity; and then, assuring us that the elements were employed to execute the judgments of Providence, denies that this is any proof of a positive miracle.

Having given us this specimen of his talents for theological metaphysics, Mr. Nares commences his attack upon the farmers; accuses them of cruelty and avarice; raises the old cry of monopoly; and expresses some doubts, in a note, whether the better way would not be, to subject their granaries to the control of an exciseman; and to levy heavy penalties upon those, in whose possession corn, beyond a certain quantity to be fixed by

law, should be found.—This style of reasoning is pardonable enough in those who argue from the belly rather than the brains; but in a well fed and well educated clergyman, who has never been disturbed by hunger from the free exercise of cultivated talents, it merits the severest reprehension. The farmer has it not in his power to raise the price of corn; he never has fixed, and never can fix it. He is unquestionably justified in receiving any price he can obtain: for it happens very beautifully, that the effect of his efforts to better his fortune, is as beneficial to the public, as if their motive had not been selfish. The poor are not to be supported, in time of famine, by abatement of price on the part of the farmer, but by the subscription of residentiary canons, archdeacons, and all men rich in public or private property; and to these subscriptions the farmer should contribute according to the amount of his fortune. To insist that he should take a less price when he can obtain a greater, is to insist upon laying on that order of men the whole burden of supporting the poor; a convenient system enough in the eyes of a rich ecclesiastic; and objectionable only, because it is impracticable, pernicious, and unjust.*

The question of the corn trade has divided society into two parts—those who have any talents for reasoning, and those who have not. We owe an apology to our readers, for taking any notice of errors that have been so frequently, and so unanswerably exposed; but when they are echoed from the bench and the pulpit, the dignity of the teacher may perhaps communicate some degree of importance to the silliest and most extravagant doctrines.

No reasoning can be more radically erroneous than

* If it is pleasant to notice the intellectual growth of an individual, it is still more pleasant to see the public growing wiser. This absurdity of attributing the high price of corn to the combinations of farmers, was the common nonsense talked in the days of my youth. I remember when ten judges out of twelve laid down this doctrine in their charges to the various grand juries on the circuits. The lowest attorney's clerk is now better instructed.

that upon which the whole of Mr. Nares's sermon is founded. The most benevolent, the most christian, and the most profitable conduct the farmer can pursue, is, to sell his commodities for the highest price he can possibly obtain. This advice, we think, is not in any great danger of being rejected: we wish we were equally sure of success in counselling the Reverend Mr. Nares to attend, in future, to practical, rather than theoretical questions about provisions. He may be a very hospitable archdeacon; but nothing short of a *positive miracle* can make him an acute reasoner.

MATTHEW LEWIS. (E. Review, 1803.)

Alfonso, King of Castile. A Tragedy, in five Acts. By M. G. Lewis. Price *2s.* 6*d.*

Alfonso, king of Castile, had, many years previous to the supposed epoch of the play, left his minister and general Orsino to perish in prison, from a false accusation of treason. Cæsario, son to Orsino, (who by accident had liberated Amelrosa, daughter of Alfonso, from the Moors, and who is married to her, unknown to the father,) becomes a great favourite with the King, and avails himself of the command of the armies with which he is intrusted, to gratify his revenge for his father's misfortunes, to forward his own ambitious views, and to lay a plot by which he may deprive Alfonso of his throne and his life. Marquis Guzman, poisoned by his wife Ottilia, in love with Cæsario, confesses to the King that the papers upon which the suspicion of Orsino's guilt was founded, were forged by him: and the King, learning from his daughter Amelrosa that Orsino is still alive, repairs to his retreat in the forest, is received with the most implacable hauteur and resentment, and in vain implores forgiveness of his injured minister. To the same forest, Cæsario, informed of the existence of his father, repairs, and reveals his intended plot against the King. Orsino, convinced of Alfonso's goodness to his subjects, though incapable of forgiving him for his unintentional injuries to himself, in vain dissuades his son from the conspiracy; and at last, ignorant of their marriage, acquaints Amelrosa with the plot formed by her husband against her father. Amelrosa, already poisoned by Ottilia, in vain attempts to prevent Cæsario from blowing up a mine laid under the royal palace; information of which she had received from Ottilia, stabbed by Cæsario to avoid her importunity. In the mean time, the King had been removed

from the palace by Orsino, to his ancient retreat in the forest: the people rise against the usurper Cæsario; a battle takes place: Orsino stabs his own son, at the moment the King is in his son's power; falls down from the wounds he has received in battle; and dies in the usual dramatic style, repeating twenty-two hexameter verses. Mr. Lewis says in his preface,

'To the assertion, that my play is *stupid*, I have nothing to object; if it be found so, even let it be so said; but if (as was most *falsely* asserted of Adelmorn) any anonymous writer should advance that this Tragedy is *immoral*, I expect him to prove his assertion by quoting the objectionable passages. This I demand as an act of *justice*.'

We confess ourselves to have been highly delighted with these symptoms of returning, or perhaps nascent purity in the mind of Mr. Lewis; a delight somewhat impaired, to be sure, at the opening of the play, by the following explanation which Ottilia gives of her early rising.

'ACT I. SCENE I.—*The palace-garden.—Day-break.*

'OTTILIA *enters in a night-dress: her hair flows dishevelled.*

'OTTIL. Dews of the morn, descend! Breathe, summer gales:
My flushed cheeks woo ye! Play, sweet wantons, play
'Mid my loose tresses, fan my panting breast,
Quench my blood's burning fever!—Vain, vain prayer!
Not Winter throned 'midst Alpine snows, whose will
Can with one breath, one touch, congeal whole realms,
And blanch whole seas: not that fiend's self could ease
This heart, this gulph of flames, this purple kingdom,
Where passion rules and rages!'

Ottilia at last becomes quite furious, from the conviction that Cæsario has been sleeping with a second lady, called Estella; whereas he has really been sleeping with a third lady, called Amelrosa. Passing across the stage, this gallant gentleman takes an opportunity of mentioning to the audience, that he has been passing his time very agreeably, meets Ottilia, quarrels, makes it up; and so end the first two or three scenes.

Mr. Lewis will excuse us for the liberty we take in commenting on a few passages in his play which appear to us rather exceptionable. The only information which Cæsario, imagining his father to have been dead for many years, receives of his existence, is in the following short speech of Melchior.

'MELCH. The Count San Lucar, long thought dead, but saved,
It seems, by Amelrosa's care.—Time presses—
I must away: farewell.'

To this laconic, but important information, Cæsario makes no reply; but merely desires Melchior to meet him at one o'clock, under the Royal Tower, and for some other purposes.

In the few cases which have fallen under our observation, of fathers restored to life after a supposed death of twenty years, the parties concerned have, on the first information, appeared a little surprised, and generally asked a few questions; though we do not go the length of saying it is natural so to do. This same Cæsario (whose love of his father is a principal cause of his conspiracy against the King) begins criticising the old warrior, upon his first seeing him again, much as a virtuoso would criticise an ancient statue that wanted an arm or a leg.

ORSINO *enters from the cave.*

'CÆSARIO. Now by my life
A noble ruin!'

Amelrosa, who imagines her father to have banished her from his presence for *ever*, in the first transports of joy for pardon, obtained by earnest intercessions, thus exclaims:—

'Lend thy doves, dear Venus,
That I may send them where Cæsario strays:
And while he smooths their silver wings, and gives them
For drink the honey of his lips, I'll bid them
Coo in his ear, his Amelrosa's happy!'

What judge of human feelings does not recognise in

these images of silver wings, doves and honey, the genuine language of the passions?

If Mr. Lewis is really in earnest in pointing out the coincidence between his own dramatic sentiments and the Gospel of St. Matthew, such a reference (wide as we know this assertion to be) evinces a want of judgment, of which we did not think him capable. If it proceeded from irreligious levity, we pity the man who has bad taste enough not to prefer honest dullness to such paltry celebrity.

We beg leave to submit to Mr. Lewis, if Alfonso, considering the great interest he has in the decision, might not interfere a little in the long argument carried on between Cæsario and Orsino, upon the propriety of putting him to death. To have expressed any decisive opinion upon the subject, might perhaps have been incorrect; but a few gentle hints as to that side of the question to which he leaned, might be fairly allowed to be no very unnatural incident.

This tragedy delights in explosions. Alfonso's empire is destroyed by a blast of gunpowder, and restored by a clap of thunder. After the death of Cæsario, and a short exhortation to that purpose by Orsino, all the conspirators fall down in a thunder-clap, ask pardon of the king, and are forgiven. This mixture of physical and moral power is beautiful! How interesting a waterspout would appear among Mr. Lewis's kings and queens! We anxiously look forward, in his next tragedy, to a fall of snow three or four feet deep; or expect that a plot shall gradually unfold itself by means of a general thaw.

All is not so bad in this play. There is some strong painting, which shows, every now and then, the hand of a master. The agitation which Cæsario exhibits upon his first joining the conspirators in the cave, previous to the blowing up of the mine, and immediately after stabbing Ottilia, is very fine.

'CÆSARIO. Ay, shout, shout,
And kneeling greet your blood-anointed king,
This steel his sceptre! Tremble, dwarfs in guilt,

And own your master! Thou art proof, Henriquez,
'Gainst pity; I once saw thee stab in battle
A page who clasped thy knees: And Melchior there
Made quick work with a brother whom he hated.
But what did *I* this night? Hear, hear, and reverence!
There was a breast, on which my head had rested
A thousand times; a breast which loved me fondly
As heaven loves martyred saints; and yet this breast
I stabbed, knaves—stabbed it to the heart!—Wine!
wine there?
For my soul's joyous!'—p. 86.

The resistance which Amelrosa opposes to the firing of the mine, is well wrought out; and there is some good poetry scattered up and down the play, of which we should very willingly make extracts, if our limits would permit. The ill success which it has justly experienced, is owing, we have no doubt, to the want of nature in the characters, and of probability and good arrangement in the incidents,—objections of some force.

AUSTRALIA. (E. Review, 1803.)

Account of the English Colony of New South Wales. By Lieutenant-Colonel Collins, of the Royal Marines. Vol. II. 4to. Cadell and Davies, London.

To introduce an European population, and, consequently, the arts and civilisation of Europe, into such an untrodden country as New Holland, is to confer a lasting and important benefit upon the world. If man be destined for perpetual activity, and if the proper objects of that activity be the subjugation of physical difficulties, and of his own dangerous passions, how absurd are those systems which proscribe the acquisitions of science and the restraints of law, and would arrest the progress of man in the rudest and earliest stages of his existence! Indeed, opinions so very extravagant in their nature must be attributed rather to the wantonness of paradox, than to sober reflection, and extended inquiry.

To suppose the savage state permanent, we must suppose the numbers of those who compose it to be stationary, and the various passions by which men have actually emerged from it to be extinct; and this is to suppose man a very different being from what he really is. To prove such a permanence beneficial (if it were possible), we must have recourse to matter of fact, and judge of the rude state of society, not from the praises of tranquil *literati*, but from the narratives of those who have seen it through a nearer and better medium than that of imagination. There is an argument, however, for the continuation of evil, drawn from the ignorance of good; by which it is contended, that to teach men their situation *can* be better, is to teach them that it *is* bad, and to destroy that happiness which always results from an ignorance that any greater happiness is within our reach. All pains and pleasures are clearly by comparison; but the most deplorable savage enjoys a suffi-

cient contrast of good, to know that the grosser evils from which civilisation rescues him *are* evils. A New Hollander seldom passes a year without suffering from famine; the small-pox falls upon him like a plague; he dreads those calamities, though he does not know how to avert them; but, doubtless, would find his happiness increased, if they *were* averted. To deny this, is to suppose that men are reconciled to evils, because they are inevitable; and yet hurricanes, earthquakes, bodily decay, and death, stand highest in the catalogue of human calamities.

Where civilisation gives birth to new comparisons unfavourable to savage life, with the information that a greater good is possible, it generally connects the means of attaining it. The savage no sooner becomes ashamed of his nakedness, than the loom is ready to clothe him; the forge prepares for him more perfect tools, when he is disgusted with the awkwardness of his own: his weakness is strengthened and his wants supplied, as soon as they are discovered; and the use of the discovery is, that it enables him to derive from comparison the best proofs of present happiness. A man born blind is ignorant of the pleasures of which he is deprived. After the restoration of his sight, his happiness will be increased from two causes;—from the delight he experiences at the novel accession of power, and from the contrast he will always be enabled to make between his two situations, long after the pleasure of novelty has ceased. For these reasons, it is humane to restore him to sight.

But, however beneficial to the general interests of mankind the civilisation of barbarous countries may be considered to be, in this particular instance of it, the interest of Great Britain would seem to have been very little consulted. With fanciful schemes of universal good we have no business to meddle. Why we are to erect penitentiary-houses and prisons at the distance of half the diameter of the globe, and to incur the enormous expense of feeding and transporting their inhabitants to and at such a distance, it is extremely difficult

to discover. It certainly is not from any deficiency of barren islands near our own coast, nor of uncultivated wastes in the interior; and if we were sufficiently fortunate to be wanting in such species of accommodation, we might discover in Canada, or the West Indies, or on the coast of Africa, a climate malignant enough, or a soil sufficiently sterile, to revenge all the injuries which have been inflicted on society by pickpockets, larcenists, and petty felons.—Upon the foundation of a new colony, and especially one peopled by criminals, there is a disposition in Government (where any circumstance in the commission of the crime affords the least pretence for the commutation) to convert capital punishments into transportation; and by these means to hold forth a very dangerous, though certainly a very unintentional, encouragement to offences. And when the history of the colony has been attentively perused in the parish of St. Giles, the ancient avocation of picking pockets will certainly not become more discreditable from the knowledge that it may eventually lead to the possession of a farm of a thousand acres on the river Hawkesbury. Since the benevolent Howard attacked our prisons, incarceration has become not only healthy but elegant; and a county-jail is precisely the place to which any pauper might wish to retire, to gratify his taste for magnificence as well as for comfort. Upon the same principle, there is some risk that transportation will be considered as one of the surest roads to honour and to wealth; and that no felon will hear a verdict of '*not guilty*' without considering himself as cut off in the fairest career of prosperity. It is foolishly believed, that the colony of Botany Bay unites our moral and commercial interests, and that we shall receive hereafter an ample equivalent, in bales of goods, for all the vices we export. Unfortunately, the expense we have incurred in founding the colony, will not retard the natural progress of its emancipation, or prevent the attacks of other nations, who will be as desirous of reaping the fruit, as if they had sown the seed. It is a colony, besides, begun under every possible disadvan-

tage; it is too distant to be long governed, or well defended; it is undertaken, not by the voluntary association of individuals, but by Government, and by means of compulsory labour. A nation must, indeed, be redundant in capital, that will expend it where the hopes of a just return are so very small.

It may be a curious consideration, to reflect what we are to do with this colony when it comes to years of discretion. Are we to spend another hundred millions of money in discovering its strength, and to humble ourselves again before a fresh set of Washingtons and Franklins? The moment after we have suffered such serious mischief from the escape of the old tiger, we are breeding up a young cub, whom we cannot render less ferocious, or more secure. If we are gradually to manumit the colony, as it is more and more capable of protecting itself, the degrees of emancipation, and the periods at which they are to take place, will be judged of very differently by the two nations. But we confess ourselves not to be so sanguine as to suppose, that a spirited and commercial people would, in spite of the example of America, ever consent to abandon their sovereignty over an important colony, without a struggle. Endless blood and treasure will be exhausted to support a tax on kangaroos skins; faithful Commons will go on voting fresh supplies to support a *just and necessary* war; and Newgate, then become a quarter of the world, will evince a heroism, not unworthy of the great characters by whom she was originally peopled.

The experiment, however, is not less interesting in a moral, because it is objectionable in a commercial point of view. It is an object of the highest curiosity, thus to have the growth of a nation subjected to our examination; to trace it by such faithful records, from the first day of its existence; and to gather that knowledge of the progress of human affairs, from actual experience, which is considered to be only accessible to the conjectural reflections of enlightened minds.

Human nature, under very old governments, is so trimmed, and pruned, and ornamented, and led into

such a variety of factitious shapes, that we are almost ignorant of the appearance it would assume, if it were left more to itself. From such an experiment as that now before us, we shall be better able to appreciate what circumstances of our situation are owing to those permanent laws by which all men are influenced, and what to the accidental positions in which we have been placed. New circumstances will throw new light upon the effects of our religious, political, and economical institutions, if we cause them to be adopted as models in our rising empire; and if we do not, we shall estimate the effects of their presence, by observing those which are produced by their non-existence.

The history of the colony is at present, however, in its least interesting state, on account of the great preponderance of depraved inhabitants, whose crimes and irregularities give a monotony to the narrative, which it cannot lose, till the respectable part of the community come to bear a greater proportion to the criminal.

These Memoirs of Colonel Collins resume the history of the colony from the period at which he concluded it in his former volume, September 1796, and continue it down to August 1801. They are written in the style of a journal, which, though not the most agreeable mode of conveying information, is certainly the most authentic, and contrives to banish the suspicion (and most probably the reality) of the interference of a book-maker—a species of gentlemen who are now almost become necessary to deliver naval and military authors in their literary labours, though they do not always atone, by orthography and grammar, for the sacrifice of truth and simplicity. Mr. Collins's book is written with great plainness and candour: he appears to be a man always meaning well; of good, plain common sense; and composed of those well-wearing materials, which adapt a person for situations where genius and refinement would only prove a source of misery and of error.

We shall proceed to lay before our readers an analysis of the most important matter contained in this volume.

The natives in the vicinity of Port Jackson stand extremely low, in point of civilisation, when compared with many other savages, with whom the discoveries of Captain Cook have made us acquainted. Their notions of religion exceed even that degree of absurdity which we are led to expect in the creed of a barbarous people. In politics, they appear to have scarcely advanced beyond family-government. Huts they have none; and, in all their economical inventions, there is a rudeness and deficiency of ingenuity, unpleasant, when contrasted with the instances of dexterity with which the descriptions and importations of our navigators have rendered us so familiar. Their numbers appear to us to be very small: a fact, at once, indicative either of the ferocity of manners in any people, or, more probably, of the sterility of their country; but which, in the present instance, proceeds from both these causes.

'Gaining every day (says Mr. Collins) some further knowledge of the inhuman habits and customs of these people, their being so thinly scattered through the country ceased to be a matter of surprise. It was almost daily seen, that from some trifling cause or other, they were continually living in a state of warfare: to this must be added their brutal treatment of their women, who are themselves equally destructive to the measure of population, by the horrid and cruel custom of endeavouring to cause a miscarriage, which their female acquaintance effect by pressing the body in such a way, as to destroy the infant in the womb; which violence not unfrequently occasions the death of the unnatural mother also. To this they have recourse to avoid the trouble of carrying the infant about when born, which, when it is very young, or at the breast, is the duty of the woman. The operation for this destructive purpose is termed Mee-brā. The burying an infant (when at the breast) with the mother, if she should die, is another shocking cause of the thinness of population among them. The fact that such an operation as the Mee-brā was practised by these wretched people, was communicated by one of the natives to the principal surgeon of the settlement.'— (p. 124, 125.)

It is remarkable, that the same paucity of numbers has been observed in every part of New Holland which which has hitherto been explored; and yet there is not

the smallest reason to conjecture that the population of it has been very recent; nor do the people bear any marks of descent from the inhabitants of the numerous islands by which this great continent is surrounded. The force of population can only be resisted by some great physical evils; and many of the causes of this scarcity of human beings which Mr. Collins refers to the ferocity of the natives, are ultimately referable to the difficulty of support. We have always considered this phenomenon as a symptom extremely unfavourable to the future destinies of this country. It is easy to launch out into eulogiums of the fertility of nature in particular spots; but the most probable reason why a country that has been long inhabited, is not well inhabited, is, that it is not calculated to support many inhabitants without great labour. It is difficult to suppose any other causes powerful enough to resist the impetuous tendency of man to obey that mandate for increase and multiplication, which has certainly been better observed than any other declaration of the Divine will ever revealed to us.

There appears to be some tendency to civilisation, and some tolerable notions of justice, in a practice very similar to our custom of duelling; for duelling, though barbarous in civilised, is a highly civilised institution among barbarous people; and when compared to assassination, is a prodigious victory gained over human passions. Whoever kills another in the neighbourhood of Botany Bay, is compelled to appear at an appointed day before the friends of the deceased, and to sustain the attacks of their missile weapons. If he is killed, he is deemed to have met with a deserved death; if not, he is considered to have expiated the crime for the commission of which he was exposed to the danger. There is in this institution a command over present impulses, a prevention of secrecy in the gratification of revenge, and a wholesome correction of that passion, by the effects of public observation, which evince such a superiority to the mere animal passions of ordinary savages, and form such a contrast to the rest of the history

of this people, that it may be considered as altogether an anomalous and inexplicable fact. The natives differ very much in the progress they have made in the arts of economy. Those to the North of Port Jackson evince a considerable degree of ingenuity and contrivance in the structure of their houses, which are rendered quite impervious to the weather, while the inhabitants at Port Jackson have no houses at all. At Port Dalrymple, in Van Diemen's Land, there was every reason to believe the natives were unacquainted with the use of canoes; a fact extremely embarrassing to those who indulge themselves in speculating on the genealogy of nations; because it reduces them to the necessity of supposing that the progenitors of this insular people swam over from the main land, or that they were aboriginal; a species of dilemma, which effectually bars all conjecture upon the intermixture of nations. It is painful to learn, that the natives have begun to plunder and rob in so very alarming a manner, that it has been repeatedly found necessary to fire upon them; and many have, in consequence, fallen victims to their rashness.

The soil is found to produce coal in vast abundance, salt, lime, very fine iron ore, timber fit for all purposes, excellent flax, and a tree, the bark of which is admirably adapted for cordage. The discovery of coal (which, by the bye, we do not believe was ever before discovered so near the Line) is probably rather a disadvantage than an advantage; because, as it lies extremely favourable for sea carriage, it may prove to be a cheaper fuel than wood, and thus operate as a discouragement to the clearing of lands. The soil upon the sea-coast has not been found to be very productive, though it improves in partial spots in the interior. The climate is healthy, in spite of the prodigious heat of the summer months, at which period, the thermometer has been observed to stand in the shade at 107, and the leaves of garden vegetables to fall into dust, as if they had been consumed with fire. But one of the most insuperable defects in New Holland, considered as the future country of a

great people, is, the want of large rivers penetrating very far into the interior, and navigable for small craft. The Hawkesbury, the largest river yet discovered, is not accessible to boats for more than twenty miles. This same river occasionally rises above its natural level, to the astonishing height of fifty feet; and has swept away, more than once, the labours and the hopes of the new people exiled to its banks.

The laborious acquisition of any good we have long enjoyed is apt to be forgotten. We walk and talk, and run and read, without remembering the long and severe labour dedicated to the cultivation of these powers, the formidable obstacles opposed to our progress, or the infinite satisfaction with which we overcame them. He who lives among a civilised people may estimate the labour by which society has been brought into such a state, by reading in these annals of Botany Bay, the account of a whole nation exerting itself to new floor the government-house, repair the hospital, or build a wooden receptacle for stores. Yet the time may come, when some Botany Bay Tacitus shall record the crimes of an emperor lineally descended from a London pick-pocket, or paint the valour with which he has led his New Hollanders into the heart of China. At that period, when the Grand Lahma is sending to supplicate alliance; when the spice islands are purchasing peace with nutmegs; when enormous tributes of green tea and nankeen are wafted into Port Jackson, and landed on the quays of Sydney, who will ever remember that the sawing of a few planks, and the knocking together a few nails, were such a serious trial of the energies and resources of the nation?

The Government of the colony, after enjoying some little respite from this kind of labour, has begun to turn its attention to the coarsest and most necessary species of manufactures, for which their wool appears to be extremely well adapted. The state of stock in the whole settlement, in June 1801, was about 7,000 sheep, 1,300 head of cattle, 250 horses, and 5,000 hogs. There were under cultivation at the same time, between 9 and

10,000 acres of corn. Three years and a half before this, in December 1797, the numbers were as follows: Sheep, 2,500; cattle, 350; horses, 100; hogs, 4,300; acres of land in cultivation, 4,000. The temptation to salt pork, and sell it for Government store, is probably the reason why the breed of hogs has been so much kept under. The increase of cultivated lands between the two periods is prodigious. It appears (p. 319.) that the whole number of convicts imported between January 1788 and June 1801 (a period of thirteen years and a half), has been about 5,000, of whom 1,157 were females. The total amount of the population on the continent, as well as at Norfolk Island, amounted, June 1801, to 6,500 persons; of these, 766 were children born at Port Jackson. In the returns from Norfolk Island, children are not discriminated from adults. Let us add to the imported population of 5,000 convicts, 500 free people, which (if we consider that a regiment of soldiers has been kept up there) is certainly a very small allowance; then, in thirteen years and a half, the imported population has increased only by two-thirteenths. If we suppose that something more that a fifth of the free people were women, this will make the total of women 1,270; of whom we may fairly presume that 800 were capable of child-bearing; and if we suppose the children of Norfolk Island to bear the same proportion to the adults as at Port Jackson, their total number at both settlements will be 913;—a state of infantine population which certainly does not justify the very high eulogiums which have been made on the fertility of the female sex in the climate of New Holland.

The Governor, who appears on all occasions to be an extremely well-disposed man, is not quite so conversant in the best writings on political economy as we could wish: and indeed (though such knowledge would be extremely serviceable to the interests which this Romulus of the Southern Pole is superintending), it is rather unfair to exact from a superintendent of pick-pockets, that he should be a philosopher. In the 18th page we

have the following information respecting the price of labour: —

'Some representations having been made to the Governor from the settlers in different parts of the colony, purporting that the wages demanded by the free labouring people, whom they had occasion to hire, was so exorbitant as to run away with the greatest part of the profit of their farms, it was recommended to them to appoint quarterly meetings among themselves, to be held in each district, for the purpose of settling the rate of wages to labourers in every different kind of work; that, to this end, a written agreement should be entered into, and subscribed by each settler, a breach of which should be punished by a penalty, to be fixed by the general opinion, and made recoverable in a court of civil judicature. It was recommended to them to apply this forfeiture to the common benefit; and they were to transmit to the head-quarters a copy of their agreement, with the rate of wages which they should from time to time establish, for the Governor's information, holding their first meeting as early as possible.'

And again, at p. 24., the following arrangements on that head are enacted: —

'In pursuance of the order which was issued in January last, recommending the settlers to appoint meetings, at which they should fix the rate of wages that it might be proper to pay for the different kinds of labour which their farms should require, the settlers had submitted to the Governor the several resolutions that they had entered into, by which he was enabled to fix a rate that he conceived to be fair and equitable between the farmer and the labourer.

'The following prices of labour were now established, viz.

	£	s.	d.
Felling forest timber, per acre - - -	0	9	0
Ditto in brush ground, ditto - - -	0	10	6
Burning off open ground, ditto - - -	1	5	0
Ditto brush ground, ditto - - -	1	10	0
Breaking up new ground, ditto - - -	1	4	0
Chipping fresh ground, ditto - - -	0	12	3
Chipping in wheat, ditto - - -	0	7	0
Breaking up stubble or corn ground 1¼d. per rod, or ditto - - -	0	16	8
Planting Indian corn, ditto - - -	0	7	0
Hilling ditto, ditto - - -	0	7	0
Reaping wheat, ditto - - -	0	10	0

	£	s.	d.
Thrashing ditto, per bushel, per acre - -	0	0	9
Pulling and husking Indian corn, per bushel -	0	0	6
Splitting paling of seven feet long, per hundred -	0	3	0
Ditto of five feet long, ditto -	0	1	6
Sawing plank, ditto -	0	7	0
Ditching per rod, three feet wide and three feet deep	0	0	10
Carriage of wheat, per bushel, per mile - -	0	0	2
Ditto Indian corn, neat - - - -	0	0	3
Yearly wages for labour, with board - -	10	0	0
Wages per week, with provisions, consisting of 4 lib. of salt pork, or 6 lib. of fresh, and 21 lib. of wheat with vegetables - - - -	0	6	0
A day's wages with board - - - -	0	1	0
Ditto without board - - - -	0	2	6
A government-man allowed to officers or settlers in their own time - - - - -	0	0	10
Price of an axe - - - - -	0	2	0
New steeling ditto - - - -	0	0	6
A new hoe - - - - -	0	1	9
A sickle - - - - - -	0	1	6
Hire of a boat to carry grain, per day - -	0	5	0

'The settlers were reminded, that, in order to prevent any kind of dispute between the master and servant, when they should have occasion to hire a man for any length of time, they would find it most convenient to engage him for a quarter, half-year, or year, and to make their agreement in writing; on which, should any dispute arise, an appeal to the magistrates would settle it.'

This is all very bad; and if the Governor had cherished the intention of destroying the colony, he could have done nothing more detrimental to its interests. The high price of labour is the very corner-stone on which the prosperity of a new colony depends. It enables the poor man to live with ease; and is the strongest incitement to population, by rendering children rather a source of riches than of poverty. If the same difficulty of subsistence existed in new countries as in old, it is plain that the progress of population would be equally slow in each. The very circumstances which cause the difference are, that, in the latter, there is a competition among the labourers to be employed; and,

in the former, a competition among the occupiers of land to obtain labourers. In the one, land is scarce, and men plenty; in the other, men are scarce, and land is plenty. To disturb this natural order of things (a practice injurious at all times) must be particularly so where the predominant disposition of the colonists is an aversion to labour, produced by a long course of dissolute habits. In such cases the high prices of labour, which the Governor was so desirous of abating, bid fair not only to increase the agricultural prosperity, but to effect the moral reformation of the colony. We observe the same unfortunate ignorance of the elementary principles of commerce in the attempts of the Governor to reduce the prices of the European commodities, by bulletins and authoritative interference, as if there were any other mode of lowering the price of an article (while the demand continues the same) but by increasing its quantity. The avaricious love of gain, which is so feelingly deplored, appears to us a principle which, in able hands, might be guided to the most salutary purposes. The object is to encourage the love of labour, which is best encouraged by the love of money. We have very great doubts on the policy of reserving the best timber on the estates as government timber. Such a reservation would probably operate as a check upon the clearing of lands, without attaining the object desired; for the timber, instead of being immediately cleared, would be slowly destroyed, by the neglect or malice of the settlers whose lands it encumbered. Timber is such a drug in new countries, that it is at any time to be purchased for little more than the labour of cutting. To secure a supply of it by vexatious and invidious laws, is surely a work of supererogation and danger. The greatest evil which the Government has yet had to contend with is, the inordinate use of spirituous liquors; a passion which puts the interests of agriculture at variance with those of morals: for a dram-drinker will consume as much corn, in the form of alcohol, in one day, as would supply him with bread for three; and thus, by his vices, opens an admirable

market to the industry of a new settlement. The only mode, we believe, of encountering this evil, is by deriving from it such a revenue as will not admit of smuggling. Beyond this it is almost invincible by authority; and is probably to be cured only by the progressive refinement of manners.

To evince the increasing commerce of the settlement, a list is subjoined of 140 ships, which have arrived there since its first foundation, forty only of which were from England. The colony at Norfolk Island is represented to be in a very deplorable situation, and will most probably be abandoned for one about to be formed on Van Diemen's Land*, though the capital defect of the former settlement has been partly obviated, by a discovery of the harbour for small craft.

The most important and curious information contained in this volume, is the discovery of straits which separate Van Diemen's Land (hitherto considered as its southern extremity) from New Holland. For this discovery we are indebted to Mr. Bass, a surgeon, after whom the straits have been named, and who was led to a suspicion of their existence by a prodigious swell which he observed to set in from the westward, at the mouth of the opening which he had reached on a voyage of discovery, prosecuted in a common whale-boat. To verify this suspicion, he proceeded afterwards in a vessel of 25 tons, accompanied by Mr. Flinders, a naval gentleman; and, entering the straits between the latitudes of 39° and 40° south, actually circumnavigated Van Diemen's Land. Mr. Bass's ideas of the importance of this discovery, we shall give from his narrative, as reported by Mr. Collins.

'The most prominent advantage which seemed likely to accrue to the settlement from this discovery was, the expediting

* It is singular that Government are not more desirous of pushing their settlements rather to the north than the south of Port Jackson. The soil and climate would probably improve, in the latitude nearer the equator; and settlements in that position would be more contiguous to our Indian colonies.

of the passage from the Cape of Good Hope to Port Jackson: for, although a line drawn from the Cape to 44° of south latitude, and to the longitude of the South Cape of Van Diemen's Land, would not sensibly differ from one drawn to the latitude of 40° to the same longitude; yet it must be allowed, that a ship will be four degrees nearer to Port Jackson in the latter situation than it would be in the former. But there is, perhaps, a greater advantage to be gained by making a passage through the strait, than the mere saving of four degrees of latitude along the coast. The major part of the ships that have arrived at Port Jackson have met with N.E. winds, on opening the sea round the South Cape and Cape Pillar; and have been so much retarded by them, that a fourteen days' passage to the port is reckoned to be a fair one, although the difference of latitude is but ten degrees, and the most prevailing winds at the latter place are from S.E. to S. in summer, and from W.S.W. to S. in winter. If, by going through Bass Strait, these N.E. winds can be avoided, which in many cases would probably be the case, there is no doubt but a week or more would be gained by it; and the expense, with the wear and tear of a ship for one week, are objects to most owners, more especially when freighted with convicts by the run.

'This strait likewise presents another advantage. From the prevalence of the N.E. and easterly winds off the South Cape, many suppose that a passage may be made from thence to the westward, either to the Cape of Good Hope, or to India; but the fear of the great unknown bight between the South Cape and the S.W. Cape of Lewen's Land, lying in about 35° south and 113° east, has hitherto prevented the trial being made. Now, the strait removes a part of this danger, by presenting a certain place of retreat, should a gale oppose itself to the ship in the first part of the essay: and should the wind come at S.W. she need not fear making a good stretch to the W.N.W., which course, if made good, is within a few degrees of going clear of all. There is, besides, King George the Third's Sound, discovered by Captain Vancouver, situate in the latitude of 35° 30′ south, and longitude 118° 12′ east; and it is to be hoped, that a few years will disclose many others upon the coast, as well as the confirmation or futility of the conjecture, that a still larger than Bass Strait dismembers New Holland.' (p. 192, 193.)

We learn from a note subjoined to this passage, that, in order to verify or refute this conjecture, of the exist-

ence of other important inlets on the west coast of New Holland, Captain Flinders has sailed with two ships under his command, and is said to be accompanied by several professional men of considerable ability.

Such are the most important contents of Mr. Collins's book, the style of which we very much approve, because it appears to be written by himself; and we must repeat again, that nothing can be more injurious to the opinion the public will form of the authenticity of a book of this kind, than the suspicion that it has been tricked out and embellished by other hands. Such men, to be sure, have existed as Julius Cæsar; but, in general, a correct and elegant style is hardly attainable by those who have passed their lives in action: and no one has such a pedantic love of good writing, as to prefer mendacious finery to rough and ungrammatical truth. The events which Mr. Collins's book records, we have read with great interest. There is a charm in thus seeing villages, and churches, and farms, rising from a wilderness, where civilised man has never set his foot since the creation of the world. The contrast between fertility and barrenness, population and solitude, activity and indolence, fill the mind with the pleasing images of happiness and increase. Man seems to move in his proper sphere, while he is thus dedicating the powers of his mind and body to reap those rewards which the bountiful Author of all things has assigned to his industry. Neither is it any common enjoyment, to turn for a while from the memory of those distractions which have so recently agitated the Old World; and to reflect, that its very horrors and crimes may have thus prepared a long æra of opulence and peace for a people yet involved in the womb of time.

J. FIEVÉE. (E. Review, 1809.)

Lettres sur l'Angleterre. Par J. Fievée. 1802.

Of all the species of travels, that which has moral observation for its object is the most liable to error, and has the greatest difficulties to overcome, before it can arrive at excellence. Stones, and roots, and leaves, are subjects which may exercise the understanding without rousing the passions. A mineralogical traveller will hardly fall foul upon the granite and the feldspar of other countries than his own; a botanist will not conceal its non-descripts; and an agricultural tourist will faithfully detail the average crop per acre; but the traveller who observes on the manners, habits, and institutions of other countries, must have emancipated his mind from the extensive and powerful dominion of association, must have extinguished the agreeable and deceitful feelings of national vanity, and cultivated that patient humility which builds general inferences only upon the repetition of individual facts. Every thing he sees shocks some passion or flatters it; and he is perpetually seduced to distort facts, so as to render them agreeable to his system and his feelings! Books of travels are now published in such vast abundance, that it may not be useless, perhaps, to state a few of the reasons why their value so commonly happens to be in the inverse ratio of their number.

1st. Travels are bad, from a want of opportunity for observation in those who write them. If the sides of a building are to be measured, and the number of its windows to be counted, a very short space of time may suffice for these operations; but to gain such a knowledge of their prevalent opinions and propensities, as will enable a stranger to comprehend (what is commonly called) the *genius* of people, requires a long residence

among them, a familiar acquaintance with their language, and an easy circulation among their various societies. The society into which a transient stranger gains the most easy access in any country, is not often that which ought to stamp the national character; and no criterion can be more fallible, in a people so reserved and inaccessible as the British, who (even when they open their doors to letters of introduction) cannot for years overcome the awkward timidity of their nature. The same expressions are of so different a value in different countries, the same actions proceed from such different causes, and produce such different effects, that a judgment of foreign nations, founded on rapid observation, is almost certainly a mere tissue of ludicrous and disgraceful mistakes; and yet a residence of a month or two seems to entitle a traveller to present the world with a picture of manners in London, Paris, or Vienna, and even to dogmatise upon the political, religious, and legal institutions, as if it were one and the same thing to speak of *abstract* effects of such institutions, and of their effects combined with all the peculiar circumstances in which any nation may be placed.

2dly. An affectation of quickness in observation, an intuitive glance that requires only a *moment*, and a *part*, to judge of a *perpetuity*, and a *whole*. The late Mr. Petion, who was sent over into this country to acquire a knowledge of our criminal law, is said to have declared himself thoroughly informed upon the subject, after remaining precisely *two and thirty minutes* in the Old Bailey.

3dly. The tendency to found observation on a system, rather than a system upon observation. The fact is, there are very few original eyes and ears. The great mass see and hear as they are directed by others, and bring back from a residence in foreign countries nothing but the vague and customary notions concerning it, which are carried and brought back for half a century, without verification or change. The most ordinary shape in which this tendency to prejudge makes its appearance among travellers, is by a disposition to exalt,

or, a still more absurd disposition, to depreciate their native country. They are incapable of considering a foreign people but under one single point of view—the relation in which they stand to their own; and the whole narrative is frequently nothing more than a mere triumph of national vanity, or the ostentation of superiority to so common a failing.

But we are wasting our time in giving a theory of the faults of travellers, when we have such ample means of exemplifying them all from the publication now before us, in which Mr. Jacob Fievée, with the most surprising talents for doing wrong, has contrived to condense and agglomerate every species of absurdity that has hitherto been made known, and even to launch out occasionally into new regions of nonsense, with a boldness which well entitles him to the merit of originality in folly, and discovery in impertinence. We consider Mr. Fievée's book as extremely valuable in one point of view. It affords a sort of limit or mind-mark, beyond which we conceive it to be impossible in future that pertness and petulance should pass. It is well to be acquainted with the boundaries of our nature on both sides; and to Mr. Fievée we are indebted for this valuable approach to *pessimism*. The height of knowledge no man has yet scanned; but we have now pretty well fathomed the gulf of ignorance.

We must, however, do justice to Mr. Fievée when he deserves it. He evinces, in his preface, a lurking uneasiness at the apprehension of exciting war between the two countries, from the anger to which his letters will give birth in England. He pretends to deny that they will occasion a war; but it is very easy to see he is not convinced by his own arguments; and we confess ourselves extremely pleased by this amiable solicitude at the probable effusion of human blood. We hope Mr. Fievée is deceived by his philanthropy, and that no such unhappy consequences will ensue, as he really believes, though he affects to deny them. We dare to say the dignity of this country will be satisfied, if the publication in question is disowned by the French govern-

ment, or, at most, if the author is given up. At all events, we have no scruple to say, that to sacrifice 20,000 lives, and a hundred millions of money, to resent Mr. Fievée's book, would be an unjustifiable waste of blood and treasure; and that to take him off privately by assassination would be an undertaking hardly compatible with the dignity of a great empire.

To show, however, the magnitude of the provocation, we shall specify a few of the charges which he makes against the English.—That they do not understand fire-works as well as the French; that they charge a shilling for admission to the exhibition; that they have the misfortune of being incommoded by a certain disgraceful privilege, called the liberty of the press; that the opera band plays out of tune; that the English are so fond of drinking, that they get drunk with a certain air called the gas of Paradise; that the privilege of electing members of Parliament is so burthensome, that cities sometimes petition to be exempted from it; that the great obstacle to a Parliamentary reform is the mob; that women sometimes have titles distinct from those of their husbands, although, in England, any body can sell his wife at market, with a rope about her neck. To these complaints he adds—that the English are so far from enjoying that equality of which their partisans boast, that none but the servants of the higher nobility can carry canes behind a carriage; that the power which the French Kings had of pardoning before trial, is much the same thing as the English mode of pardoning after trial; that he should conceive it to be a good reason for rejecting any measure in France, that it was imitated from the English, who have no family affections, and who love money so much, that their first question, in an inquiry concerning the character of any man, is, as to his degree of fortune. Lastly, Mr. Fievée alleges against the English, that they have great pleasure in contemplating the spectacle of men deprived of their reason. And indeed we must have the candour to allow, that the hospitality which Mr. Fievée

experienced seems to afford some pretext for this assertion.

One of the principal objects of Mr. Fievée's book, is to combat the Anglomania, which has raged so long among his countrymen, and which prevailed at Paris to such an excess, that even Mr. Neckar, a foreigner (incredible as it may seem), *after having been twice minister of France*, retained a considerable share of admiration for the English government. This is quite inexplicable. But this is nothing to the treason of the *Encyclopedists*, who, instead of attributing the merit of the experimental philosophy and the reasoning by induction to a Frenchman, have shown themselves so lost to all sense of the duty which they owed their country, that they have attributed it to an Englishman*, *of the name of Bacon*, and this for no better reason, than that he really was the author of it. The whole of this passage is written so entirely in the genius of Mr. Fievée, and so completely exemplifies that very caricature species of Frenchmen from which our gross and popular notions of the whole people are taken, that we shall give the passage at full length, cautiously abstaining from the sin of translating it.

'Quand je reproche aux philosophes d'avoir vanté l'Angleterre, par haine pour les institutions qui soutenoient la France, je ne hasarde rien, et je fournirai une nouvelle preuve de cette assertion, en citant les encyclopédistes, chefs avoués de la philosophie moderne.

'Comment nous ont-ils présenté l'Encyclopédie? Comme un monument immortel, comme le dépôt précieux de toutes les connoissances humaines. Sous quel patronage l'ont-ils élevé ce monument immortel? Est ce sous l'égide des écrivains dont la France s'honoroit? Non, ils ont choisi pour maître et pour idole, un Anglais, Bâcon; ils lui on fait dire tout ce qu'ils ont voulu, parce que cet auteur, extraordinairement volumineux, n'étoit pas connu en France, et ne l'est guère en Angleterre que de quelques hommes studieux; mais les philosophes sen-

* 'Gaul was conquered by a person of the name of Julius Cæsar,' is the first phrase in one of Mr. Newberry's little books.

toient que leur succès, pour introduire des nouveautés, tenoit à faire croire qu'elles n'étoient pas *neuves* pour les grands esprits; et comme les grands esprits Français, trop connus, ne ce prêtoient pas à un pareil dessein, les philosophes ont eu recours à l'Angleterre. Ainsi, un ouvrage fait en France, et offert à l'admiration de l'Europe comme l'ouvrage par excellence, fut mis par des Français sous la protection du génie Anglais. O honte! Et les philosophes se sont dit patriotes, et la France, pour prix de sa dégradation, leur a élevé des statues! La siècle qui commence, plus juste, parce qu'il a le sentiment de la véritable grandeur, laissera ces statues et l'Encyclopédie s'ensevelir sous la même poussière.'

When to this are added the commendations that have been bestowed on Newton, the magnitude and the originality of the discoveries which have been attributed to him, the admiration which the works of Locke have excited, and the homage that has been paid to Milton and Shakspeare, the treason which lurks at the bottom of it all will not escape the penetrating glance of Mr. Fievée; and he will discern that same cause, from which every good Frenchman knows the defeat of Aboukir and of the first of June to have proceeded — *the monster Pitt, and his English guineas.*

EDGEWORTH ON BULLS. (E. Review, 1803.)

Essay on Irish Bulls. By Richard Lovell Edgeworth, and Maria Edgeworth. London, 1802.

We hardly know what to say about this rambling, scrambling book; but that we are quite sure the author, when he began any sentence in it, had not the smallest suspicion of what it was about to contain. We say the author; because, in spite of the mixture of sexes in the title-page, we are strongly inclined to suspect that the male contributions exceed the female in a very great degree. The Essay on Bulls is written much with the same mind, and in the same manner, as a schoolboy takes a walk: he moves on for ten yards on the straight road, with surprising perseverance; then sets out after a butterfly, looks for a bird's nest, or jumps backwards and forwards over a ditch. In the same manner, this nimble and digressive gentleman is away after every object which crosses his mind. If you leave him at the end of a comma, in a steady pursuit of his subject, you are sure to find him, before the next full stop, a hundred yards to the right or left, frisking, capering, and grinning in a high paroxysm of merriment and agility. Mr. Edgeworth seems to possess the sentiments of an accomplished gentleman, the information of a scholar, and the vivacity of a first-rate harlequin. He is fuddled with animal spirits, giddy with constitutional joy; in such a state he must have written on, or burst. A discharge of ink was an evacuation absolutely necessary, to avoid fatal and plethoric congestion.

The object of the book is to prove, that the practice of making bulls is not more imputable to the Irish than to any other people; and the manner in which he sets about it, is to quote examples of bulls produced in other countries. But this is surely a singular way of reason-

ing the question: for there are goîtres out of the Valais, extortioners who do not worship Moses, oat cakes south of the Tweed, and balm beyond the precincts of Gilead. If nothing can be said to exist pre-eminently and emphatically in one country, which exists at all in another, then Frenchmen are not gay, nor Spaniards grave, nor are gentlemen of the Milesian race remarkable for their disinterested contempt of wealth in their connubial relations. It is probable there is some foundation for a character so generally diffused; though it is also probable that such foundation is extremely enlarged by fame. If there were no foundation for the common opinion, we must suppose national characters formed by chance; and that the Irish might, by accident, have been laughed at as bashful and sheepish; which is impossible. The author puzzles himself a good deal about the nature of bulls, without coming to any decision about the matter. Though the question is not a very easy one, we shall venture to say, that a bull is an apparent congruity, and real incongruity, of ideas, suddenly discovered. And if this account of bulls be just, they are (as might have been supposed) the very reverse of wit; for as wit discovers real relations, that are not apparent, bulls admit apparent relations that are not real. The pleasure arising from wit proceeds from our surprise at suddenly discovering two things to be similar, in which we suspected no similarity. The pleasure arising from bulls proceeds from our discovering two things to be dissimilar, in which a resemblance might have been suspected. The same doctrine will apply to wit, and to bulls in action. Practical wit discovers connection or relation between actions, in which duller understandings discover none; and practical bulls originate from an *apparent* relation between two actions, which more correct understandings immediately perceive to have no relation at all.

Louis XIV., being extremely harassed by the repeated solicitations of a veteran officer for promotion, said one day, loud enough to be heard, 'That gentleman is the most troublesome officer I have in my service.' 'That

is precisely the charge (said the old man) which your Majesty's enemies bring against me.'

'An English gentleman' (says Mr. Edgeworth, in a story cited from Joe Millar,) 'was writing a letter in a coffee-house; and perceiving that an Irishman stationed behind him was taking that liberty which Parmenio used with his friend Alexander, instead of putting his seal upon the lips of the *curious impertinent*, the English gentleman thought proper to reprove the Hibernian, if not with delicacy, at least with poetical justice. He concluded writing his letter in these words: "I would say more, but a damned tall Irishman is reading over my shoulder every word I write."

'"You lie, you scoundrel," said the self-convicted Hibernian.'—(p. 29.)

The pleasure derived from the first of these stories, proceeds from the discovery of the relation that subsists between the object he had in view, and the assent of the officer to an observation so unfriendly to that end. In the first rapid glance which the mind throws upon his words, he appears, by his acquiescence, to be pleading against himself. There seems to be no relation between what he says, and what he wishes to effect by speaking.

In the second story, the pleasure is directly the reverse. The lie given was *apparently* the readiest means of proving his innocence, and *really* the most effectual way of establishing his guilt. There seems for a moment to be a strong relation between the means and the object; while, in fact, no irrelation can be so complete.

What connection is there between pelting stones at monkeys, and gathering cocoa nuts from lofty trees? Apparently none. But monkeys sit upon cocoa-nut trees; monkeys are imitative animals; and if you pelt a monkey with a stone, he pelts you with a cocoa-nut in return. This scheme of gathering cocoa-nuts is very witty, and would be more so, if it did not appear useful: for the idea of utility is always inimical to the idea of wit.* There appears, on the contrary, to be

* It must be observed, that all the great passions, and many other feelings, extinguish the relish for wit. Thus *lympha pudica Deum vidit et ere-*

some relation between the revenge of the Irish rebels against a banker, and the means by which they took to gratify it, by burning all his notes wherever they found them; whereas, they could not have rendered him a more essential service. In both these cases of bulls, the one verbal, the other practical, there is an apparent congruity, and real incongruity of ideas. In both the cases of wit, there is an apparent incongruity and a real relation.

It is clear that a bull cannot depend upon mere incongruity alone; for if a man were to say that he would ride to London upon a cocked hat, or that he would cut his throat with a pound of pickled salmon, this, though completely incongruous, would not be to make bulls, but to talk nonsense. The stronger the apparent connection, and the more complete the real disconnection of the ideas, the greater the surprise and the better the bull. The less apparent, and the more complete the relations established by wit, the higher gratification does it afford. A great deal of the pleasure experienced from bulls, proceeds from the sense of superiority in ourselves. Bulls which we invented, or knew to be invented, might please, but in a less degree, for want of this additional zest.

As there must be apparent connection, and real incongruity, it is seldom that a man of sense and education finds any form of words by which he is conscious that he might have been deceived into a bull. To conceive

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buit, would be witty, were it not bordering on the sublime. The resemblance between the sandal tree imparting (while it falls) its aromatic flavour to the edge of the axe, and the benevolent man rewarding evil with good, would be witty, did it not excite virtuous emotions. There are many mechanical contrivances which excite sensations very similar to wit; but the attention is absorbed by their utility. Some of Merlin's machines, which have no utility at all, are quite similar to wit. A small model of a steam engine, or mere squirt, is wit to a child. A man speculates on the causes of the first, or on its consequences, and so loses the feelings of wit: with the latter, he is too familiar to be surprised. In short, the essence of every species of wit is surprise; which, *vi termini*, must be sudden; and the sensations which wit has a tendency to excite, are impaired or destroyed, as often as they are mingled with much thought or passion.

how the person has been deceived, he must suppose a degree of information very different from, and a species of character very heterogeneous to, his own; a process which diminishes surprise, and consequently pleasure. In the above-mentioned story of the Irishman overlooking the man writing, no person of ordinary sagacity can suppose himself betrayed into such a mistake; but he can easily represent to himself a kind of character that might have been so betrayed. There are some bulls so extremely fallacious, that any man may imagine himself to have been betrayed into them; but these are rare: and, in general, it is a poor contemptible species of amusement; a delight in which evinces a very bad taste in wit.

Whether the Irish make more bulls than their neighbours, is, as we have before remarked, not a point of much importance; but it is of considerable importance, that the character of a nation should not be degraded; and Mr. Edgeworth has great merit in his very benevolent intention of doing justice to the excellent qualities of the Irish. It is not possible to read his book, without feeling a strong and a new disposition in their favour. Whether the imitation of the Irish manner be accurate in his little stories we cannot determine; but we feel the same confidence in the accuracy of the imitation, that is often felt in the resemblance of a portrait, of which we have never seen the original. It is no very high compliment to Mr. Edgeworth's creative powers, to say, he could not have formed any thing, which was not real, so like reality; but such a remark only robs Peter to pay Paul; and gives every thing to his powers of observation, which it takes from those of his imagination. In truth, nothing can be better than his imitation of the Irish manner: It is first-rate painting.

Edgeworth and Co. have another faculty in great perfection. They are eminently masters of the *pathos*. The Firm drew tears from us in the stories of little Dominick, and of the Irish beggar who killed his sweetheart: Never was any grief more natural or simple. The first, however, ends in a very foolish way;

——formosa superne
Desinit in piscem.

We are extremely glad that our avocations did not call us from Bath to London on the day that the Bath coach conversation took place. We except from this wish the story with which the conversation terminates; for as soon as Mr. Edgeworth enters upon a story he excels.

We must confess we have been much more pleased with Mr. Edgeworth in his laughing and in his pathetic, than in his grave and reasoning moods. He meant, perhaps, that we should; and it certainly is not very necessary that a writer should be profound on the subject of bulls. Whatever be the deficiencies of the book, they are, in our estimation, amply atoned for by its merits; by none more, than that lively feeling of compassion which pervades it for the distresses of the wild, kind-hearted, blundering poor of Ireland.

TRIMMER AND LANCASTER.* (E. Review, 1806.)

A Comparative View of the New Plan of Education promulgated by Mr. Joseph Lancaster, in his Tracts concerning the Instruction of the Children of the Labouring Part of the Community; and of the System of Christian Education founded by our pious Forefathers for the Initiation of the Young Members of the Established Church in the Principles of the Reformed Religion. By Mrs. Trimmer. 1805.

This is a book written by a lady who has gained considerable reputation at the corner of St. Paul's Churchyard; who flames in the van of Mr. Newberry's shop; and is, upon the whole, dearer to mothers and aunts than any other author who pours the milk of science into the mouths of babes and sucklings. Tired at last of scribbling for children, and getting ripe in ambition, she has now written a book for grown-up people, and selected for her antagonist as stiff a controversialist as the whole field of dispute could well have supplied. Her opponent is Mr. Lancaster, a Quaker, who has lately given to the world new and striking lights upon the subject of Education, and come forward to the notice of his country by spreading order, knowledge, and innocence among the lowest of mankind.

Mr. Lancaster, she says, wants method in his book; and therefore her answer to him is without any arrangement. The same excuse must suffice for the desultory observations we shall make upon this lady's publication.

The first sensation of disgust we experienced at Mrs. Trimmer's book, was from the patronising and protect-

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* Lancaster invented the new method of education. The Church was sorely vexed at his success, endeavoured to set up Dr. Bell as the discoverer, and to run down poor Lancaster. George the Third was irritated by this shabby conduct, and always protected Lancaster. He was delighted with this Review, and made Sir Herbert Taylor read it a second time to him.

ing air with which she speaks of some small part of Mr. Lancaster's plan. She seems to suppose, because she has dedicated her mind to the subject, that her opinion must necessarily be valuable upon it; forgetting it to be barely possible, that her application may have made her more wrong, instead of more right. If she can make out of her case, that Mr. Lancaster is doing mischief in so important a point as that of national education, she has a right, in common with every one else, to lay her complaint before the public; but a right to publish praises must be earned by something more difficult than the writing sixpenny books for children. They may be very good; though we never remember to have seen any one of them; but if they be no more remarkable for judgment and discretion than parts of the work before us, there are many thriving children quite capable of repaying the obligations they owe to their amiable instructress, and of teaching, with grateful retaliation, "the *old* idea how to shoot."

In remarking upon the work before us, we shall exactly follow the plan of the authoress, and prefix, as she does, the titles of those subjects on which her observations are made; doing her the justice to presume, that her quotations are fairly taken from Mr. Lancaster's book.

1. *Mr. Lancaster's Preface.*—Mrs. Trimmer here contends, in opposition to Mr. Lancaster, that ever since the establishment of the Protestant Church, the education of the poor has been a national concern in this country; and the only argument she produces in support of this extravagant assertion, is an appeal to the Act of Uniformity. If there are millions of Englishmen who cannot spell their own names, or read a sign-post which bids them turn to the right or left, is it any answer to this deplorable ignorance to say, there is an Act of Parliament for public instruction?—to show the very line and chapter where the King, Lords, and Commons, in Parliament assembled, ordained the universality of reading and writing, when, centuries afterwards, the ploughman is no more capable of the one or

the other than the beast which he drives? In point of fact, there is no Protestant country in the world where the education of the poor has been so grossly and infamously neglected as in England. Mr. Lancaster has the very high merit of calling the public attention to this evil, and of calling it in the best way, by new and active remedies; and this uncandid and feeble lady, instead of using the influence she has obtained over the anility of these realms, to join that useful remonstrance which Mr. Lancaster has begun, pretends to deny that the evil exists; and when you ask where are the schools, rods, pedagogues, primers, histories of Jack the Giant-killer, and all the usual apparatus for education, the only things she can produce is *the Act of Uniformity and Common Prayer.*

2. *The Principles on which Mr. Lancaster's institution is conducted.*—'Happily for mankind,' says Mr. Lancaster, 'it is possible to combine precept and practice together in the education of youth: that public spirit, or general opinion, which gives such strength to vice, may be rendered serviceable to the cause of virtue; and in thus directing it, the whole secret, the beauty, and simplicity of national education consists. Suppose, for instance, it be required to train a youth to strict veracity. He has learnt to read at school: he there reads the declaration of the Divine will respecting liars: he is there informed of the pernicious effects that practice produces on society at large: and he is enjoined, for the fear of God, for the approbation of his friends, and for the good of his schoolfellows, never to tell an untruth. This is a most excellent precept; but let it be taught, and yet, if the contrary practice be treated with indifference by parents, teachers, or associates, it will either weaken or destroy all the good that can be derived from it. But if the parents or teachers tenderly nip the rising shoots of vice; if the associates of youth pour contempt on the liar; he will soon hide his head with shame, and most likely leave off the practice.'—(p. 24, 25.)

The objection which Mrs. Trimmer makes to this pas-

sage is, that it is *exalting the fear of man above the fear of God.* This observation is as mischievous as it is unfounded. Undoubtedly, the fear of God ought to be the paramount principle from the very beginning of life, if it were possible to make it so; but it is a feeling which can only be built up by degrees. The awe and respect which a child entertains for its parent and instructor, is the first scaffolding upon which the sacred edifice of religion is reared. A child *begins* to pray, to act, and to abstain, not to please God, but to please the parent, who tells him that such is the will of God. The religious principle gains ground from the power of association and the improvement of reason; but without the fear of man—the desire of pleasing, and the dread of offending those with whom he lives,—it would be extremely difficult, if not impossible, to cherish it at all in the mind of children. If you tell (says Mr. Lancaster) a child not to swear, because it is forbidden by God, and he finds every body whom he lives with addicted to that vice, the mere precept will soon be obliterated; which would acquire its just influence if aided by the effect of example. Mr. Lancaster does not say that the fear of man ever *ought* to be a stronger motive than the fear of God, or that, in a thoroughly formed character, it ever *is:* he merely says, that the fear of man may be made the most powerful mean to raise up the fear of God; and nothing, in our opinion, can be more plain, more sensible, or better expressed, than his opinions upon these subjects. In corroboration of this sentiment, Mr. Lancaster tells the following story:—

'A benevolent friend of mine,' says he, 'who resides at a village near London, where he has a school of the class called *Sunday Schools*, recommended several lads to me for education. He is a pious man, and these children had the advantage of *good precepts* under his instruction in an *eminent degree*, but had reduced them to very little practice. As they came to my school from some distance, they were permitted to bring their dinners; and, in the interval between morning and afternoon school hours, spent their time with a number of lads under similar circumstances in a play-ground adjoining the school-

room. In this play-ground the boys usually enjoy an hour's recreation; tops, balls, races, or what best suits their inclination or the season of the year; but with this charge, "Let all be kept in innocence." These lads thought themselves very happy at play with their new associates; but on a sudden they were seized and overcome by numbers, were brought into school just as people in the street would seize a pickpocket, and bring him to the police office. Happening at that time to be within, I inquired, "Well, boys, what is all this bustle about?" —"Why, Sir," was the general reply, "these lads have been swearing." This was announced with as much emphasis and solemnity as a judge would use in passing sentence upon a criminal. The culprits were, as may be supposed, in much terror. After the examination of witnesses and proof of the facts, they received admonition as to the offence; and, on promise of better behaviour, were dismissed. No more was ever heard of their swearing; yet it was observable, that they were better acquainted with *the theory of Christianity*, and could give a more rational answer to *questions from the Scripture*, than several of the boys who had thus treated them, on comparison, *as constables would do a thief*. I call this,' adds Mr. Lancaster, '*practical religious instruction*, and could, if needful, give many such anecdotes.' — (p. 26, 27.)

All that Mrs. Trimmer has to observe against this very striking illustration of Mr. Lancaster's doctrine, is, that the monitors behaved to the swearers in a very rude and unchristianlike manner. She begins with being cruel, and ends with being silly. Her first observation is calculated to raise the *posse comitatus* against Mr. Lancaster, — to get him stoned for impiety; and then, when he produces the most forcible example of the effect of opinion to encourage religious precept, she says such a method of preventing swearing is too rude for the Gospel. True, modest, unobtrusive religion — charitable, forgiving, indulgent Christianity, is the greatest ornament and the greatest blessing that can dwell in the mind of man. But if there is one character more base, more infamous, and more shocking than another, it is him who, for the sake of some paltry distinction in the world, is ever ready to accuse conspicuous persons of irreligion — to turn common informer for the Church — and to convert the most

beautiful feelings of the human heart to the destruction of the good and great, by fixing upon talents the indelible stigma of irreligion. It matters not how trifling and how insignificant the accuser; cry out that the *Church is in danger*, and your object is accomplished; lurk in the walk of hypocrisy, to accuse your enemy of the crime of atheism, and his ruin is quite certain; acquitted or condemned, is the same thing; it is only sufficient that he be accused, in order that his destruction be accomplished. If we could satisfy ourselves that such were the real views of Mrs. Trimmer, and that she were capable of such baseness, we would have drawn blood from her at every line, and left her in a state of martyrdom more piteous than that of St. Uba. Let her attribute the milk and mildness she meets with in this review of her book, to the conviction we entertain, that she knew no better—that she really did understand Mr. Lancaster as she pretends to understand him—and that if she had been aware of the extent of the mischief she was doing, she would have tossed the manuscript spelling-book in which she was engaged into the fire, rather than have done it. As a proof that we are in earnest in speaking of Mrs. Trimmer's simplicity, we must state the objections she makes to one of Mr. Lancaster's punishments. 'When I meet,' says Mr. Lancaster, 'with a slovenly boy, I put a label upon his breast; I walk him round the school with a tin or a paper crown upon his head.' 'Surely,' says Mrs. Trimmer (in reply to this), 'surely it should be remembered, that *the Saviour of the world was crowned with thorns in derision, and that this is a reason why crowning is an improper punishment for a slovenly boy'!!!*

Rewards and Punishments.—Mrs. Trimmer objects to the fear of ridicule being made an instrument of education, because it may be hereafter employed to shame a boy out of his religion. She might, for the same reason, object to the cultivation of the reasoning faculty, because a boy may hereafter be reasoned out of his religion: she surely does not mean to say that she would make boys insensible to ridicule, the fear of which is one

curb upon the follies and eccentricities of human nature. Such an object it would be impossible to effect, even if it were useful. Put a hundred boys together, and the fear of being laughed at will always be a strong influencing motive with every individual among them. If a master can turn this principle to his own use, and get boys to laugh at vice, instead of the old plan of laughing at virtue, is he not doing a very new, a very difficult, and a very laudable thing?

When Mr. Lancaster finds a little boy with a very dirty face, he sends for a little girl, and makes her wash off the dirt before the whole school; and she is directed to accompany her ablutions with a gentle box of the ear. To us, this punishment appears well adapted to the offence; and in this, and in most other instances of Mr. Lancaster's interference in scholastic discipline, we are struck with his good sense, and delighted that arrangements apparently so trivial, really so important, should have fallen under the attention of so ingenious and so original a man. Mrs. Trimmer objects to this practice, that it destroys female modesty, and inculcates in that sex *a habit of giving boxes on the ear.*

'When a boy gets into a singing tone in reading,' says Mr. Lancaster, 'the best mode of cure that I have hitherto found effectual is by the *force* of ridicule. — Decorate the offender with matches, ballads (dying speeches if needful); and in this garb send him round the school, with some boys before him crying matches, &c., exactly imitating the dismal tones with which such things are hawked about London streets, as will readily recur to the reader's memory. I believe many boys behave rudely to Jews more on account of the manner in which they cry "old clothes," than because they are Jews. I have always found excellent effects from treating boys, who sing or tone in their reading, in the manner described. It is sure to turn the laugh of the whole school upon the delinquent; it provokes risibility, in spite of every endeavour to check it, in all but *the offender*. I have seldom known a boy thus punished once, for whom it was needful a second time. It is also very seldom that a boy deserves both a log and a shackle at the same time. Most boys are wise enough, *when under* one punishment, not to transgress immediately, lest it should be doubled.' — (p. 47, 48.)

This punishment is objected to on the part of Mrs. Trimmer, because it inculcates a dislike to Jews, and an indifference about dying speeches! Toys, she says, given as rewards, are worldly things; children are to be taught that there are eternal rewards in store for them. It is very dangerous to give prints as rewards, because prints may hereafter be the vehicle of indecent ideas. It is, above all things, perilous to create an order of merit in the Borough School, because it gives the boys an idea of the origin of nobility, '*especially in times* (we use Mrs. Trimmer's own words) *which furnish instances of the extinction of a race of ancient nobility, in a neighbouring nation, and the elevation of some of the lowest people to the highest stations. Boys accustomed to consider themselves the nobles of the school, may, in their future lives, from a conceit of their own merits* (*unless they have very sound principles*), *aspire to be nobles of the land, and to take place of the hereditary nobility.*'

We think these extracts will sufficiently satisfy every reader of common sense, of the merits of this publication. For our part, when we saw these ragged and interesting little nobles, shining in their tin stars, we only thought it probable that the spirit of emulation would make them better ushers, tradesmen, and mechanics. We did, in truth, imagine we had observed, in some of their faces, a bold project for procuring better breeches for keeping out the blasts of heaven, which howled through those garments in every direction, and of aspiring hereafter to greater strength of seam, and more perfect continuity of cloth. But for the safety of the titled orders we had no fear; nor did we once dream that the black rod which whipt these dirty little dukes, would one day be borne before them as the emblem of legislative dignity, and the sign of noble blood.

Order.—The order Mr. Lancaster has displayed in his school is quite astonishing. Every boy seems to be the cog of a wheel — the whole school a perfect machine. This is so far from being a burden or constraint to the boys, that Mr. Lancaster has made it quite pleasant and interesting to them, by giving to it the air of military

arrangement; not foreseeing, as Mrs. Trimmer foresees, that, in times of public dangers, this plan furnishes the disaffected with the immediate means of raising an army; for what have they to do but to send for all the children educated by Mr. Lancaster, from the different corners of the kingdom into which they are dispersed, —to beg it as a particular favour of them to fall into the same order as they adopted in the spelling class twenty-five years ago; and the rest is all matter of course —

Jamque faces et saxa volant.

The main object, however, for which this book is written, is to prove that the Church Establishment is in danger from the increase of Mr. Lancaster's institutions. Mr. Lancaster is, as we have before observed, a Quaker. As a Quaker, he says, I cannot teach your creeds; but I pledge myself not to teach my own. I pledge myself (and if I deceive you, desert me, and give me up) to confine myself to those points of Christianity in which all Christians agree. To which Mrs. Trimmer replies, that, in the first place, he cannot do this; and, in the next place, if he did do it, it would not be enough. But why, we would ask, cannot Mr. Lancaster effect his first object? The practical and the feeling parts of religion are much more likely to attract the attention and provoke the questions of children, than its speculative doctrines. A child is not very likely to put any questions at all to a catechising master, and still less likely to lead him into subtle and profound disquisition. It appears to us not only practicable, but very easy, to confine the religious instruction of the poor, in the first years of life, to those general feelings and principles which are suitable to the Established Church, and to every sect; afterwards, the discriminating tenets of each subdivision of Christians may be fixed upon this general basis. To say that this is not enough, — that a child should be made an Antisocinian, or an Antipelagian, in his tenderest years, may be very just; but what prevents you from making him so? Mr. Lancaster, purposely

and intentionally, to allay all jealousy, leaves him in a state as well adapted for one creed as another. Begin; make your pupil a firm advocate for the peculiar doctrines of the English Church; dig round about him, on every side, a trench that shall guard him from every species of heresy. In spite of all this clamour you do nothing; you do not stir a single step; you educate alike the swineherd and his hog; — and then, when a man of real genius and enterprise rises up, and says, Let me dedicate my life to this neglected object,—I will do every thing but that which must necessarily devolve upon you alone, — you refuse to do your little, and compel him, by the cry of Infidel and Atheist, to leave you to your ancient repose, and not to drive you, by insidious comparisons, to any system of active utility. We deny, again and again, that Mr. Lancaster's instruction is any kind of impediment to the propagation of the doctrines of the Church; and if Mr. Lancaster was to perish with his system to-morrow, these boys would positively be taught nothing; the doctrines which Mrs. Trimmer considers to be prohibited would not rush in, but there would be an absolute vacuum. We will, however, say this in favour of Mrs. Trimmer, that if every one who has joined in her clamour, had laboured one hundredth part as much as she has done in the cause of national education, the clamour would be much more rational, and much more consistent, than it now is. By living with a few people as active as herself, she is perhaps somehow or another persuaded that there is a national education going on in this country. But our principal argument is, that Mr. Lancaster's plan is at least better than the *nothing* which preceded it. The authoress herself seems to be a lady of respectable opinions, and very ordinary talents; defending what is right without judgment, and believing what is holy without charity.

PARNELL AND IRELAND.* (E. Review, 1807.)

Historical Apology for the Irish Catholics. By William Parnell, Esquire. Fitzpatrick, Dublin, 1807.

If ever a nation exhibited symptoms of downright madness, or utter stupidity, we conceive these symptoms may be easily recognised in the conduct of this country upon the Catholic question. A man has a wound in his great toe, and a violent and perilous fever at the same time; and he refuses to take the medicines for the fever, because it will disconcert his toe! The mournful and folly-stricken blockhead forgets that his toe cannot survive him;—that if he dies, there can be no digital life apart from him: yet he lingers and fondles over this last part of his body, soothing it madly with little plasters, and anile fomentations, while the neglected fever rages in his entrails, and burns away his whole life. If the comparatively little questions of Establishment are all that this country is capable of discussing or regarding, for God's sake let us remember, that the foreign conquest, which destroys all, destroys this beloved *toe* also. Pass over freedom, industry, and science —and look upon this great empire, by which we are about to be swallowed up, only as it affects the manner of collecting tithes, and of reading the liturgy—still, if all goes, these must go too; and even, for their interests, it is worth while to conciliate Ireland, to avert the hostility, and to employ the strength of the Catholic popu-

* I do not retract one syllable (or *one iota*) of what I have said or written upon the Catholic question. What was wanted for Ireland was emancipation, time and justice, abolition of present wrongs; time for forgetting past wrongs, and that continued and even justice which would make such oblivion wise. It is now only difficult to tranquillise Ireland, before emancipation it was impossible. As to the danger from Catholic doctrines, I must leave such apprehensions to the respectable anility of these realms. I will not meddle with it.

lation. We plead the question as the sincerest friends to the Establishment;—as wishing to it all the prosperity and duration its warmest advocates can desire,—but remembering always, what these advocates seem to forget, that the Establishment cannot be threatened by any danger so great as the perdition of the kingdom in which it is established.

We are truly glad to agree so entirely with Mr. Parnell upon this great question; we admire his way of thinking; and most cordially recommend his work to the attention of the public. The general conclusion which he attempts to prove is this;—that religious sentiment, however perverted by bigotry or fanaticism, has always a *tendency* to moderation; that it seldom assumes any great portion of activity or enthusiasm, except from novelty of opinion, or from opposition, contumely, and persecution, when novelty ceases; that a government has little to fear from any religious sect, except while that sect is new. Give a government only time, and, provided it has the good sense to treat folly with forbearance, it must ultimately prevail. When, therefore, a sect is found, after a lapse of years, to be ill-disposed to the Government, we may be certain that Government has widened its separation by marked distinctions, roused its resentment by contumely, or supported its enthusiasm by persecution.

The *particular* conclusion Mr. Parnell attempts to prove is, that the Catholic religion in Ireland had sunk into torpor and inactivity, till Government roused it with the lash: that even then, from the respect and attachment which men are always inclined to show towards Government, there still remained a large body of loyal Catholics; that these only decreased in number from the rapid increase of persecution; and that, after all, the effects which the resentment of the Roman Catholics had in creating rebellions had been very much exaggerated.

In support of these two conclusions, Mr. Parnell takes a survey of the history of Ireland, from the conquest under Henry, to the rebellion under Charles the First,

passing very rapidly over the period which preceded the Reformation, and dwelling principally upon the various rebellions which broke out in Ireland between the Reformation and the grand rebellion in the reign of Charles the First. The celebrated conquest of Ireland by Henry the Second, extended only to a very few counties in Leinster; nine-tenths of the whole kingdom were left, as he found them, under the dominion of their native princes. The influence of example was as strong in this, as in most other instances; and great numbers of the English settlers who came over under various adventurers, resigned their pretensions to superior civilisation, cast off their lower garments, and lapsed into the nudity and barbarism of the Irish. The limit which divided the possessions of the English settler from those of the native Irish, was called the pale; and the expressions of inhabitants *within the pale*, and *without the pale*, were the terms by which the two nations were distinguished. It is almost superfluous to state, that the most bloody and pernicious warfare was carried on upon the borders—sometimes for something—sometimes for nothing—most commonly for cows. The Irish, over whom the sovereigns of England affected a sort of nominal dominion, were entirely governed by their own laws; and so very little connection had they with the justice of the invading country, that it was as lawful to kill an Irishman as it was to kill a badger or a fox. The instances are innumerable, where the defendant has pleaded that the deceased was an Irishman, and that therefore defendant had a right to kill him;—and upon the proof of Hibernicism, acquittal followed of course.

When the English army mustered in any great strength, the Irish chieftains would do exterior homage to the English Crown; and they very frequently, by this artifice, averted from their country the miseries of invasion: but they remained completely unsubdued, till the rebellion which took place in the reign of Queen Elizabeth, of which that politic woman availed herself to the complete subjugation of Ireland. In speaking of the Irish about the reign of Elizabeth, or James the

First, we must not draw our comparisons from England, but from New Zealand; they were not civilised men, but savages; and if we reason about their conduct, we must reason of them as savages.

'After reading every account of Irish history' (says Mr. Parnell), 'one great perplexity appears to remain: How does it happen, that, from the first invasion of the English, till the reign of James I., Ireland seems not to have made the smallest progress in civilisation or wealth?

'That it was divided into a number of small principalities, which waged constant war on each other,—or that the appointment of the chieftains was elective,— do not appear sufficient reasons, although these are the only ones assigned by those who have been at the trouble of considering the subject: neither are the confiscations of property quite sufficient to account for the effect. There have been great confiscations in other countries, and still they have flourished: the petty states of Greece were quite analogous to the chiefries (as they were called) in Ireland; and yet they seemed to flourish almost in proportion to their dissensions. Poland felt the bad effects of an elective monarchy more than any other country; and yet, in point of civilisation, it maintained a very respectable rank among the nations of Europe; but Ireland never, for an instant, made any progress in improvement, till the reign of James I.

'It is scarcely credible, that in a climate like that of Ireland, and at a period so far advanced in civilisation as the end of Elizabeth's reign, the greater part of the natives should go naked. Yet this is rendered certain by the testimony of an eyewitness, Fynes Moryson. "In the remote parts," he says, "where the English laws and manners are unknown, the very chief of the Irish, as well men as women, go naked in the winter time, only having their privy parts covered with a rag of linen, and their bodies with a loose mantle. This I speak of my own experience; yet remember that a Bohemian baron coming out of Scotland to us by the north parts of the wild Irish, told me in great earnestness, that he, coming to the house of O'Kane, a great lord amongst them, was met at the door by sixteen women all naked, excepting their loose mantles, whereof eight or ten were very fair; with which strange sight his eyes being dazzled, they led him into the house, and then sitting down by the fire with crossed legs, like tailors, and so low as could not but offend chaste eyes, desired him to sit down with them. Soon after, O'Kane, the lord of the country, came in

all naked, except a loose mantle and shoes, which he put off as soon as he came in; and, entertaining the Baron after his best manner in the Latin tongue, desired him to put off his apparel, which he thought to be a burden to him, and to sit naked.

' " To conclude, men and women at night going to sleep, lye thus naked in a round circle about the fire, with their feet towards it. They fold their heads and their upper parts in woollen mantles, first steeped in water to keep them warm; for they say, that woollen cloth, wetted, preserves heat (as linen, wetted, preserves cold), when the smoke of their bodies has warmed the woollen cloth."

' The cause of this extreme poverty, and of its long continuance, we must conclude, arose from the peculiar laws of property, which were in force under the Irish dynasties. These laws have been described by most writers as similar to the Kentish custom of gavelkind; and indeed so little attention was paid to the subject, that were it not for the researches of Sir J. Davis, the knowledge of this singular usage would have been entirely lost.

' The Brehon law of property, he tells us, was similar to the custom (as the English lawyers term it) of hodge-podge. When any one of the sept died, his lands did not descend to his sons, but were divided among the whole sept: and, for this purpose, the chief of the sept made a new division of the whole lands belonging to the sept, and gave every one his part according to seniority. So that no man had a property which could descend to his children; and even during his own life, his possession of any particular spot was quite uncertain, being liable to be constantly shuffled and changed by new partitions. The consequence of this was, that there was not a house of brick or stone, among the Irish, down to the reign of Henry VII.; not even a garden or orchard, or well-fenced or improved field; neither village or town, or in any respect the least provision for posterity. This monstrous custom, so opposite to the natural feelings of mankind, was probably perpetuated by the policy of the chiefs. In the first place, the power of partitioning being lodged in their hands, made them the most absolute of tyrants, being the dispensers of the property as well as of the liberty of their subjects. In the second place, it had the appearance of adding to the number of their savage armies; for, where there was no improvement or tillage, war was pursued as an occupation.

' In the early history of Ireland, we find several instances of chieftains discountenancing tillage; and so late as Elizabeth's reign, Moryson says, that " Sir Neal Garve restrained his

people from ploughing, that they might assist him to do any mischief."' — (p. 98—102.)

These quotations and observations will enable us to state a few plain facts for the recollection of our English readers:—1st, Ireland was never subdued till the rebellion in the reign of Queen Elizabeth. 2d, For four hundred years before that period, the two nations had been almost constantly at war; and, in consequence of this, a deep and irreconcileable hatred existed between the people within and without the pale. 3d, The Irish, at the accession of Queen Elizabeth, were unquestionably the most barbarous people in Europe. So much for what had happened previous to the reign of Queen Elizabeth; and let any man, who has the most superficial knowledge of human affairs, determine, whether national hatred, proceeding from such powerful causes, could possibly have been kept under by the defeat of one single rebellion, — whether it would not have been easy to have foreseen, at that period, that a proud, brave, half-savage people, would cherish the memory of their wrongs for centuries to come, and break forth into arms at every period when they were particularly exasperated by oppression, or invited by opportunity. If the Protestant religion had spread in Ireland as it did in England, and if there never had been any difference of faith between the two countries, — can it be believed that the Irish, ill-treated, and infamously governed as they have been, would never have made any efforts to shake off the yoke of England? Surely there are causes enough to account for their impatience of that yoke, without endeavouring to inflame the zeal of ignorant people against the Catholic religion, and to make that mode of faith responsible for all the butchery which the Irish and English, for these last two centuries, have exercised upon each other. Every body, of course, must admit, that if to the causes of hatred already specified there be added the additional cause of religious distinction, this last will give greater force (and what is of more consequence to observe, give *a name*) to the

whole aggregate motive. But what Mr. Parnell contends for, and clearly and decisively proves, is, that many of those sanguinary scenes attributed to the Catholic religion, are to be partly imputed to causes totally disconnected from religion; that the unjust invasion, and the tyrannical, infamous policy of the English, are to take their full share of blame with the sophisms and plots of Catholic priests. In the reign of Henry the Eighth, Mr. Parnell shows that feudal submission was readily paid to him by all the Irish chiefs; that the Reformation was received without the slightest opposition; and that the troubles which took place at that period in Ireland are to be entirely attributed to the ambition and injustice of Henry. In the reign of Queen Mary there was no recrimination upon the Protestants; — a striking proof, that the bigotry of the Catholic religion had not, at that period, risen to any great height in Ireland. The insurrections of the various Irish princes were as numerous, during this reign, as they had been in the two preceding reigns; — a circumstance rather difficult of explanation, if, as is commonly believed, the Catholic religion was at that period the main-spring of men's actions.

In the reign of Elizabeth, the Catholic in the pale regularly fought against the Catholic out of the pale. O'Sullivan, a bigoted Papist, reproaches them with doing so. Speaking of the reign of James the First, he says, 'And now the eyes even of the English Irish' (the Catholics of the pale) 'were opened; and they cursed their former folly for helping the heretic.' The English Government were so sensible of the loyalty of the Irish English Catholics, that they entrusted them with the most confidential services. The Earl of Kildare was the principal instrument in waging war against the chieftains of Leix and Offal. William O'Bourge, another Catholic, was created Lord Castle Connel for his eminent services; and MacGully Patrick, a priest, was the state spy. We presume that this wise and *manly* conduct of Queen Elizabeth was utterly unknown both to the Pastrycook and the Secretary of State, who have

published upon the dangers of employing Catholics even against foreign enemies; and in those publications have said a great deal about the wisdom of our ancestors — the usual topic whenever the folly of their descendants is to be defended. To whatever other of our ancestors they may allude, they may spare all compliments to this illustrious Princess, who would certainly have kept the worthy confectioner to the composition of tarts, and most probably furnished him with the productions of the Right Honourable Secretary, as the means of conveying those juicy delicacies to a hungry and discerning public.

In the next two reigns, Mr. Parnell shows by what injudicious measures of the English Government the spirit of Catholic opposition was gradually formed; for that it did produce powerful effects at a subsequent period, he does not deny; but contends only (as we have before stated), that these effects have been much overrated, and ascribed *solely* to the Catholic religion, when other causes have at least had an equal agency in bringing them about. He concludes with some general remarks on the dreadful state of Ireland, and the contemptible folly and bigotry of the English *; — remarks full of truth, of good sense, and of political courage. How melancholy to reflect, that there would be still some chance of saving England from the general wreck of empires, but that it may not be saved, because one politician will lose two thousand a year by it, and another three thousand — a third a place in reversion, and a fourth a pension for his aunt! — Alas! these are the powerful causes which have always settled the destiny of great kingdoms, and which may level Old England, with all its boasted freedom, and boasted wisdom, to the dust. Nor is it the least singular among the political phenomena of the present day, that the sole consideration which seems to influence the unbigoted

* It would be as well, in future, to say no more of the revocation of the Edict of Nantes.

part of the English people, in this great question of Ireland, is a regard for the personal feelings of the Monarch. Nothing is said or thought of the enormous risk to which Ireland is exposed, — nothing of the gross injustice with which the Catholics are treated, — nothing of the lucrative apostacy of those from whom they experience this treatment: but the only concern by which we all seem to be agitated is, that the King must not be vexed in his old age. We have a great respect for the King; and wish him all the happiness compatible with the happiness of his people. But these are not times to pay foolish compliments to kings, or the sons of kings, or to any body else: this journal has always preserved its character for courage and honesty; and it shall do so to the last. If the people of this country are solely occupied in considering what is personally agreeable to the King, without considering what is for his permanent good, and for the safety of his dominions; if all public men, quitting the common vulgar scramble for emolument, do not concur in conciliating the people of Ireland; if the unfounded alarms, and the comparatively trifling interests of the clergy, are to supersede the great question of freedom or slavery, it does appear to us quite impossible that so mean and so foolish a people can escape that destruction which is ready to burst upon them; — a destruction so imminent, that it can only be averted by arming all in our defence who would evidently be sharers in our ruin, — and by such a change of system as may save us from the hazard of being ruined by the ignorance and cowardice of any general, by the bigotry or the ambition of any minister, or by the well-meaning scruples of any human being, let his dignity be what it may. These minor and domestic dangers we must endeavour firmly and temperately to avert as we best can; but, at all hazards, we must keep out the destroyer from among us, or perish like wise and brave men in the attempt.

METHODISM. (E. Review, 1808.)

Causes of the Increase of Methodism and Dissension. By Robert Acklem Ingram, B. D. Hatchard.

This is the production of an honest man, possessed of a fair share of understanding. He cries out lustily (and not before it is time), upon the increase of Methodism; proposes various remedies for the diminution of this evil; and speaks his opinions with a freedom which does him great credit, and convinces us that he is a respectable man. The clergy are accused of not exerting themselves. What temporal motive, Mr. Ingram asks, have they for exertion? Would a curate, who had served thirty years upon a living in the most exemplary manner, secure to himself, by such a conduct, the slightest right or title to promotion in the Church? What can you expect of a whole profession, in which there is no more connection between merit and reward, than between merit and beauty, or merit and strength? This is the substance of what Mr. Ingram says upon this subject; and he speaks the truth. We regret, however, that this gentleman has thought fit to use against the dissenters the exploded clamour of Jacobinism; or that he deems it necessary to call in to the aid of the Church the power of intolerant laws, in spite of the odious and impolitic tests to which the dissenters are still subjected. We believe them to be very good subjects; and we have no doubt but that any further attempt upon their religious liberties, without reconciling them to the Church, would have a direct tendency to render them disaffected to the State.

Mr. Ingram (whose book, by the bye, is very dull and tedious) has fallen into the common mistake of supposing his readers to be as well acquainted with his subject as he is himself; and has talked a great deal

about dissenters, without giving us any distinct notions of the spirit which pervades these people — the objects they have in view — or the degree of talent which is to be found among them. To remedy this very capital defect, we shall endeavour to set before the eyes of the reader a complete section of the tabernacle; and to present him with a near view of those sectaries, who are at present at work upon the destruction of the orthodox churches, and are destined hereafter, perhaps, to act as conspicuous a part in public affairs, as the children of Sion did in the time of Cromwell.

The sources from which we shall derive our extracts, are the Evangelical and Methodistical Magazines for the year 1807; — works which are said to be circulated to the amount of 18,000 or 20,000 each, every month; and which contain the sentiments of Arminian and Calvinistic methodists, and of the *evangelical* clergymen of the Church of England. We shall use the general term of Methodism, to designate these three classes of fanatics, not troubling ourselves to point out the finer shades and nicer discriminations of lunacy, but treating them all as in one general conspiracy against common sense, and rational orthodox Christianity.

In reading these very curious productions, we seemed to be in a new world, and to have got among a set of beings, of whose existence we had hardly before entertained the slightest conception. It has been our good fortune to be acquainted with many truly religious persons, both in the Presbyterian and Episcopalian churches; and from their manly, rational, and serious characters, our conceptions of true practical piety have been formed. To these confined habits, and to our want of proper introductions among the children of light and grace, any degree of surprise is to be attributed, which may be excited by the publications before us; which, under opposite circumstances, would (we doubt not) have proved as great a source of instruction and delight to the Edinburgh reviewers, as they are to the most melodious votaries of the tabernacle.

It is not wantonly, or with the most distant intention

of trifling upon serious subjects, that we call the attention of the public to these sort of publications. Their circulation is so enormous, and so increasing, — they contain the opinions, and display the habits of so many human beings, — that they cannot but be objects of curiosity and importance. The common and the middling classes of people are the purchasers; and the subject is religion, — though not that religion certainly which is established by law, and encouraged by national provision. This may lead to unpleasant consequences, or it may not; but it carries with it a sort of aspect, which ought to insure to it serious attention and reflection.

It is impossible to arrive at any knowledge of a religious sect, by merely detailing the settled articles of their belief: it may be the fashion of such a sect to insist upon some articles very slightly; to bring forward others prominently; and to consider some portion of their formal creed as obsolete. As the knowledge of the jurisprudence of any country can never be obtained by the perusal of volumes which contain some statutes that are daily enforced, and others that have been silently antiquated: in the same manner, the practice, the preaching, and the writing of sects, are comments absolutely necessary to render the perusal of their creed of any degree of utility.

It is the practice, we believe, with the orthodox, both in the Scotch and the English churches, to insist very rarely, and very discreetly, upon the particular instances of the interference of Divine Providence. They do not contend that the world is governed only by general laws, — that a Superintending Mind never interferes for particular purposes; but such purposes are represented to be of a nature very awful and sublime, — when a guilty people are to be destroyed, — when an oppressed nation is to be lifted up, and some remarkable change introduced into the order and arrangement of the world. With this kind of theology we can have no quarrel; we bow to its truth; we are satisfied with the moderation which it exhibits; and we have no doubt of the salutary

effect which it produces upon the human heart. Let us now come to those special cases of the interference of Providence, as they are exhibited in the publications before us.

An interference with respect to the Rev. James Moody.

'Mr. James Moody was descended from pious ancestors, who resided at Paisley:—his heart was devoted to music, dancing, and theatrical amusements: of the latter he was so fond, that he used to meet with some men of a similar cast to rehearse plays, and used to entertain a hope that he should make a figure upon the stage. To improve himself in music, he would rise very early, even in severely cold weather, and practise on the German flute: by his skill in music and singing, with his general powers of entertaining, he became a desirable companion: he would sometimes venture to profane the day of God, by turning it into a season of carnal pleasure; and would join in excursions on the water, to various parts of the vicinity of London. But the time was approaching, *when the Lord, who had designs of mercy for him, and for many others by his means, was about to stop him in his vain career of sin and folly.* There were two professing servants in the house where he lived; one of these was a porter, who, in brushing his clothes, would say, "Master James, this will never do—you must be otherwise employed—you must be a minister of the gospel." This worthy man, earnestly wishing his conversion, put into his hands that excellent book which God hath so much owned, *Alleine's Alarm to the Unconverted.*

'About this time, it pleased God to visit him with a disorder in his eyes, occasioned, as it was thought, by his sitting up in the night to improve himself in drawing. The apprehension of losing his sight occasioned many serious reflections; his mind was impressed with the importance and necessity of seeking the salvation of his soul, and he was induced to attend the preaching of the gospel. The first sermon that he heard with a desire to profit, was at Spa-fields Chapel; a place which he had formerly frequented, when it was a temple of vanity and dissipation. Strong convictions of sin fixed on his mind; and he continued to attend the preached word, particularly at Tottenham-court Chapel. Every sermon increased his sorrow and grief that he had not earlier sought the Lord. It was a considerable time before he found comfort from the gospel. He has stood in the free part of the chapel, hearing with such emotion, that the tears have flowed from his eyes in torrents; and, when he has re-

turned home, he has continued a great part of the night on his knees, praying over what he had heard.

'The change effected by the power of the Holy Spirit on his heart now became visible to all. Nor did he halt between two opinions, as some persons do; he became at once a decided character, and gave up for ever all his vain pursuits and amusements; devoting himself with as much resolution and diligence to the service of God, as he had formerly done to folly.'—*Ev. Mag.* p. 194.

An interference respecting Cards.

'A clergyman not far distant from the spot on which these lines were written, was spending an evening—not in his closet, wrestling with his Divine Master for the communication of that grace which is so peculiarly necessary for the faithful discharge of the ministerial function,—not in his study, searching the sacred oracles of divine truth for materials wherewith to prepare for his public exercises and feed the flock under his care,—not in pastoral visits to that flock, to inquire into the state of their souls, and endeavour, by his pious and affectionate conversation, to conciliate their esteem, and promote their edification,—but at the *card table.*'—After stating that when it was his turn to deal, he dropt down dead, 'It is worthy of remark (says the writer), that within a very few years this was the third character in the neighbourhood which had been summoned from the card table to the bar of God.'—*Ev. Mag.* p. 262.

Interference respecting Swearing,—a Bee the instrument.

'A young man is stung by a bee, upon which he buffets the bees with his hat, uttering at the same time the most dreadful oaths and imprecations. In the midst of his fury, one of these little combatants stung him upon the tip of that unruly member (his tongue), which was then employed in blaspheming his Maker. Thus can the Lord engage one of the meanest of his creatures in reproving the bold transgressor who dares to take his name in vain.'—*Ev. Mag.* p. 363.

Interference with respect to David Wright, who was cured of Atheism and Scrofula by one Sermon of Mr. Coles.

This case is too long to quote in the language and with the evidences of the writers. The substance of it

is what our title implies. — David Wright was a man with scrofulous legs and atheistical principles; — being with difficulty persuaded to hear one sermon from Mr. Coles, he limped to the church in extreme pain, and arrived there after great exertions; — during church time he was entirely converted, walked home with the greatest ease, and never after experienced the slightest return of scrofula or infidelity. — *Ev. Mag.* p. 444.

The displeasure of Providence is expressed at Captain Scott's going to preach in Mr. Romaine's Chapel.

The sign of this displeasure is a violent storm of thunder and lightning just as he came into town. — *Ev. Mag.* p. 537.

Interference with respect to an Innkeeper, who was destroyed for having appointed a cock-fight at the very time that the service was beginning at the Methodist Chapel.

' " Never mind," says the innkeeper, " I'll get a greater congregation than the Methodist parson; — we'll have a cock-fight." But what is man! how insignificant his designs, how impotent his strength, how ill-fated his plans, when opposed to that Being who is infinite in wisdom, boundless in power, terrible in judgment, and who frequently reverses, and suddenly renders abortive, the projects of the wicked! A few days after the avowal of his intention, the innkeeper sickened,' &c. &c. And then the narrator goes on to state, that his corpse was carried by the meeting-house, ' *on the day, and exactly at the time,* the deceased had fixed for the cock-fight.' — *Meth. Mag.* p. 126.

In page 167. *Meth. Mag.*, a father, mother, three sons, and a sister, are destroyed by particular interposition.

In page 222. *Meth. Mag.*, a dancing-master is destroyed for irreligion, — another person for swearing at a cock-fight, — and a third for pretending to be deaf and dumb. These are called *recent and authentic accounts* of God's avenging providence.

So much for the miraculous interposition of Providence in cases where the Methodists are concerned: we shall

now proceed to a few specimens of the energy of their religious feelings.

Mr. Roberts's feelings in the month of May, 1793.

'But, all this time, my soul was stayed upon God: my desires increased, and my mind was kept in a sweet praying frame, a going out of myself, as it were, and taking shelter in Him. Every breath I drew, ended in a prayer. I felt myself helpless as an infant, dependent upon God for all things. I was in a constant daily expectation of receiving all I wanted; and, on Friday, May 31st, under Mr. Rutherford's sermon, though entirely independent of it (for I could not give any account of what he had been preaching about), I was given to feel that God was waiting to be very gracious to me; the spirit of prayer and supplication was given me, and such an assurance that I was accepted in the Beloved, as I cannot describe, but which I shall never forget.'—*Meth. Mag.* p. 35.

Mrs. Elizabeth Price and her Attendants hear sacred music on a sudden.

'A few nights before her death, while some neighbours and her husband were sitting up with her, a sudden and joyful sound of music was heard by all present, *although some of them were carnal people:* at which time she thought she saw her crucified Saviour before her, speaking these words with power to her soul, "Thy sins are forgiven thee, and I love thee freely." After this she never doubted of her acceptance with God; and on Christmas day following was taken to celebrate the Redeemer's birth in the Paradise of God. MICHAEL COUSIN.'—*Meth. Mag.* p. 137.

T. L., a Sailor on board the Stag frigate, has a special revelation from our Saviour.

'October 26th, being the Lord's day, he had a remarkable manifestation of God's love to his soul. That blessed morning, he was much grieved by hearing the wicked use profane language, when Jesus revealed himself to him, and impressed on his mind those words, "Follow Me." This was a precious day to him.'—*Meth. Mag.* p. 140.

The manner in which Mr. Thomas Cook was accustomed to accost S. B.

'Whenever he met me in the street, his salutation used to be, "Have you free and lively intercourse with God to-day? Are you giving your whole heart to God?" I have known him on such occasions speak in so pertinent a manner, that I have been astonished at his knowledge of my state. Meeting me one morning, he said, "I have been praying for you; you have had a sore conflict, though all is well now." At another time he asked, "Have you been much exercised these few days, for I have been led to pray that you might especially have suffering grace."'—*Meth. Mag.* p. 247.

Mr. John Kestin on his death-bed.

'"Oh, my dear, I am now going to glory, happy, happy, happy. I am going to sing praises to God and the Lamb; I am going to Abraham, Isaac, and Jacob. I think I can see my Jesus without a glass between. I can, I feel I can, discern 'my title clear to mansions in the skies.' Come, Lord Jesus, come! why are thy chariot-wheels so long delaying?"'—*Ev. Mag.* p. 124.

The Reverend Mr. Mead's sorrow for his sins.

'This wrought him up to temporary desperation; his inexpressible grief poured itself forth in groans: "Oh that I had never sinned against God! I have a hell here upon earth, and there is a hell for me in eternity!" One Lord's day, very early in the morning, he was awoke by a tempest of thunder and lightning; and imagining it to be the end of the world, his agony was great, supposing the great day of divine wrath was come, and he unprepared; but happy to find it not so.'—*Ev. Mag.* p. 147.

Similar case of Mr. John Robinson.

'About two hours before he died, he was in great agony of body and mind: it appeared that the enemy was permitted to struggle with him; and being greatly agitated, he cried out, "Ye powers of darkness, begone!" This, however, did not last long: "the prey was taken from the mighty, and the

lawful captive delivered," although he was not permitted to tell of his deliverance, but lay quite still and composed.'—*Ev. Mag.* p. 177.

The Reverend William Tennant in a heavenly trance.

'"While I was conversing with my brother," said he, "on the state of my soul, and the fears I had entertained for my future welfare, I found myself in an instant in another state of existence, under the direction of a superior being, who ordered me to follow him. I was accordingly wafted along, I know not how, till I beheld at a distance an ineffable glory, the impression of which on my mind it is impossible to communicate to mortal man. I immediately reflected on my happy change; and thought, Well, blessed be God! I am safe at last, notwithstanding all my fears. I saw an innumerable host of happy beings surrounding the inexpressible glory, in acts of adoration and joyous worship; but I did not see any bodily shape or representation in the glorious appearance. I heard things unutterable. I heard their songs and hallelujahs of thanksgiving and praise with unspeakable rapture. I felt joy unutterable, and full of glory. I then applied to my conductor, and requested leave to join the happy throng."'—*Ev. Mag.* p. 251.

The following we consider to be one of the most shocking histories we ever read. God only knows how many such scenes take place in the gloomy annals of Methodism.

'A young man, of the name of S—— C——, grandson to a late eminent dissenting minister, and brought up by him, came to reside at K——g, about the year 1803. He attended at the Baptist place of worship, not only on the Lord's day, but frequently at the week-day lectures and prayer-meetings. He was supposed by some to be seriously inclined; but his opinion of himself was, that he had never experienced that divine change, without which no man can be saved.

'However that might be, there is reason to believe he had been for some years under powerful convictions of his miserable condition as a sinner. In June 1806, these convictions were observed to increase, and that in a more than common degree. From that time he went into no company; but, when he was not at work, kept in his chamber, where he was employed

in singing plaintive hymns, and bewailing his lost and perishing state.

'He had about him several religious people; but could not be induced to open his mind to them, or to impart to any one the cause of his distress. Whether this contributed to increase it or not, it did increase, till his health was greatly affected by it, and he was scarcely able to work at his business.

'While he was at meeting on Lord's day, September 14th, he was observed to labour under very great emotion of mind, especially when he heard the following words: "Sinner, if you die without an interest in Christ, you will sink into the regions of eternal death."

"On the Saturday evening following, he intimated to the mistress of the house where he lodged, that some awful judgment was about to come upon him; and as he should not be able to be at meeting next day, requested that an attendant might be procured to stay with him. She replied, that she would herself stay at home, and wait upon him; which she did.

'On the Lord's day he was in great agony of mind. His mother was sent for, and some religious friends visited him; but all was of no avail. That night was a night dreadful beyond conception. The horror which he endured brought on all the symptoms of raging madness. He desired the attendants not to come near him, lest they should be burnt. He said that "the bed-curtains were in flames,—that he smelt the brimstone,—that devils were come to fetch him,—that there was no hope for him, for that he had sinned against light and conviction, and that he should certainly go to hell." It was with difficulty he could be kept in bed.

'An apothecary being sent for, as soon as he entered the house, and heard his dreadful howlings, he inquired if he had not been bitten by a mad dog. His appearance, likewise, seemed to justify such a suspicion, his countenance resembling that of a wild beast more than that of a man.

'Though he had no feverish heat, yet his pulse beat above 150 in a minute. To abate the *mania*, a quantity of blood was taken from him, a blister was applied, his head was shaved, cold water was copiously poured over him, and fox-glove was administered. By these means his fury was abated; but his mental agony continued, and all the symptoms of madness which his bodily strength, thus reduced, would allow, till the following Thursday. On that day he seemed to have recovered his reason, and to be calm in his mind. In the evening he sent for the apothecary, and wished to speak with him by himself. The

latter, on his coming, desired every one to leave the room, and thus addressed him: "C——, have you not something on your mind?"—"Ay," answered he, "*that is it!*" He then acknowledged that, early in the month of June, he had gone to a fair in the neighbourhood, in company with a number of wicked young men; that they drank at a public-house together till he was in a measure intoxicated; and that from thence they went into other company, where he was criminally connected with a harlot. "I have been a miserable creature," continued he, "ever since; but during the last three days and three nights, I have been in a state of desperation." He intimated to the apothecary, that he could not bear to tell this story to his minister: "But," said he, "do you inform him that I shall not die in despair; for light has broken in upon me: I have been led to the great Sacrifice for sin, and I now hope in him for salvation."

'From this time his mental distress ceased, his countenance became placid, and his conversation, instead of being taken up as before with fearful exclamations concerning devils and the wrath to come, was now confined to the dying love of Jesus! The apothecary was of opinion, that if his strength had not been so much exhausted, he would now have been in a state of religious transport. His nervous system, however, had received such a shock, that his recovery was doubtful; and it seemed certain, that if he did recover, he would sink into a state of idiocy. He survived this interview but a few days.'—*Ev. Mag.* pp. 412, 413.

A religious observer stands at a turnpike gate on a Sunday, to witness the profane crowd passing by; he sees a man driving very clumsily in a gig;—the inexperience of the driver provokes the following pious observations.

'"What (I said to myself) if a single untoward circumstance should happen! Should the horse take fright, or the wheel on either side get entangled, or the gig upset,—in either case what can preserve them? And should a morning so fair and promising bring on evil before night,—should death on his pale horse appear,—what follows?" My mind shuddered at the images I had raised.'—*Ev. Mag.* pp. 558, 559.

Miss Louisa Cooke's rapturous state.

'From this period she lived chiefly in retirement, either in

reading the sacred volume on her knees, or in pouring out her soul in prayer to God. While thus employed, she was not unfrequently indulged with visits from her gracious Lord; and sometimes felt herself to be surrounded, as it were, by his glorious presence. After her return to Bristol, her frame of mind became so heavenly, that she seemed often to be dissolved in the love of God her Saviour.' — *Ev. Mag.* pp. 576, 577.

Objection to Almanacks.

'Let those who have been partial to such vain productions, only read Isaiah xlvii. 13., and Daniel ii. 27.; and they will there see what they are to be accounted of, and in what company they are to be found; and let them learn to despise their equivocal and artful insinuations, which are too frequently blended with profanity; for is it not profanity in them to attempt to palm their frauds upon mankind by Scripture quotations, which they seldom fail to do, especially Judges v. 20., and Job xxxviii. 31.? neither of which teaches nor warrants any such practice. Had Baruch or Deborah consulted the stars? No such thing.' — *Ev. Mag.* p. 600.

This energy of feeling will be found occasionally to meddle with and disturb the ordinary occupations and amusements of life, and to raise up little qualms of conscience, which, instead of exciting respect, border, we fear, somewhat too closely upon the ludicrous.

A Methodist Footman.

'A gentleman's servant, who has left a good place because he was ordered to deny his master when actually at home, wishes something on this subject may be introduced into this work, that persons who are in the habit of denying themselves in the above manner may be convinced of its evil.' — *Ev. Mag.* p. 72.

Doubts if it is right to take any interest for money.

'*Usury.* — Sir, I beg the favour of you to insert the following case of conscience. I frequently find in Scripture, that *Usury* is particularly condemned; and that it is represented as the character of a good man, that "he hath not given forth upon usury, neither hath taken any increase," Ezek. xviii. 8, &c. I wish, therefore, to know how such passages are to be understood; and

whether the taking of interest for money, as is universally practised among us, can be reconciled with the word and will of God? Q.'—*Ev. Mag.* p. 74.

Dancing ill suited to a creature on trial for eternity.

'If dancing be a waste of time; if the precious hours devoted to it may be better employed; if it be a species of trifling ill suited to a creature on trial for eternity, and hastening towards it on the swift wings of time; if it be incompatible with genuine repentance, true faith in Christ, supreme love to God, and a state of entire devotedness to him,—then is dancing a practice utterly opposed to the whole spirit and temper of Christianity, and subversive of the best interests of the rising generation.'—*Meth. Mag.* pp. 127, 128.

The Methodists consider themselves as constituting a chosen and separate people, living in a land of atheists and voluptuaries. The expressions by which they designate their own sects, are the *dear people*—the *elect*—the *people of God.* The rest of mankind are *carnal people*—*the people of this world*, &c. &c. The children of Israel were not more separated, through the favour of God, from the Egyptians, than the Methodists are, in their own estimation, from the rest of mankind. We had hitherto supposed that the disciples of the Established churches in England and Scotland had been Christians; and that after baptism, duly performed by the appointed minister, and participation in the customary worship of these two churches, Christianity was the religion of which they were to be considered as members. We see, however, in these publications, men of twenty or thirty years of age first called to a knowledge of Christ *under a sermon* by the Rev. Mr. Venn,—or first admitted into the church of Christ *under a sermon* by the Rev. Mr. Romaine. The apparent admission turns out to have been a mere mockery; and the pseudo-christian to have had no religion at all, till the business was really and effectually done under these sermons by Mr. Venn and Mr. Romaine.

An awful and general departure from the Christian Faith in the Church of England.

'A second volume of Mr. Cooper's sermons is before us, stamped with the same broad seal of truth and excellence as the former. Amidst the awful and general departure from the faith, as once delivered to the saints in the Church of England, and sealed by the blood of our Reformers, it is pleasing to observe that there is a remnant, according to the election of grace, who continue rising up to testify the gospel of the grace of God, and to call back their fellows to the consideration of the great and leading doctrines on which the Reformation was built, and the Church of England by law established. The author of these sermons, avoiding all matters of more doubtful disputation, avowedly attaches himself to the great fundamental truths; and on the two substantial pillars, the Jachin and Boaz of the living temple, erects his superstructure. 1. Justification by faith, without works, free and full, by grace alone, through the redemption which is in Jesus Christ, stands at the commencement of the first volume; and on its side rises in the beauty of holiness,' &c.—*Ev. Mag.* p. 79.

Mr. Robinson called to the knowledge of Christ under Mr. Venn's Sermon.

'Mr. Robinson was called in early life to the knowledge of Christ, under a sermon at St. Dunstan's, by the late Rev. Mr. Venn, from Ezek. xxxvi. 25, 26.; the remembrance of which greatly refreshed his soul upon his deathbed.'—*Ev. Mag.* p. 176.

Christianity introduced into the Parish of Launton, near Bicester, in the year 1807.

'A very general spirit of inquiry having appeared for some time in the village of Launton, near Bicester, some serious persons were excited to communicate to them the word of life.'—*Ev. Mag.* p. 380.

We learn in page 128. *Meth. Mag.*, that twelve months had elapsed from the time of Mrs. Cocker's joining *the people of God*, before she obtained a clear sense of forgiveness.

A religious Hoy sets off every week for Margate.

'*Religious Passengers accommodated.* — *To the Editor.*— Sir, it afforded me considerable pleasure to see upon the cover of your Magazine for the present month, an advertisement, announcing the establishment of a packet, to sail weekly between London and Margate, during the season; which appears to have been set on foot for the accommodation of religious characters; and in which "no profane conversation is to be allowed."

'To those among the followers of a crucified Redeemer, who are in the habit of visiting the Isle of Thanet in the summer, and who, for the sea air, or from other considerations, prefer travelling by water, such a conveyance must certainly be a *desideratum*, especially if they have experienced a mortification similar to that of the writer, in the course of the last summer, when shut up in a cabin with a mixed multitude, who spake almost all languages but that of Canaan. Totally unconnected with the concern, and personally a stranger to the worthy owner, I take the liberty of recommending this vessel to the notice of my fellow-Christians; persuaded that they will think themselves bound to patronise and encourage an undertaking that has the honour of the dear Redeemer for its professed object. It ought ever to be remembered, that every talent we possess, whether large or small, is given us in trust to be laid out for God;—and I have often thought that Christians act inconsistently with their high profession, when they omit, even in their most common and trivial expenditures, to give a decided preference to the friends of their Lord. I do not, however, anticipate any such ground of complaint in this instance; but rather believe, that the religious world in general will cheerfully unite with me, while I most cordially wish success to the Princess of Wales Yacht, and pray that she may ever sail under the divine protection and blessing; — that the humble followers of Him who spoke the storm into a calm, when crossing the lake of Gennesareth, may often feel their hearts glowing with sacred ardour while in her cabins they enjoy sweet communion with their Lord and with each other; — and that strangers, who may be providentially brought among them, may see so much of the beauty and excellency of the religion of Jesus exemplified in their conduct and conversation, that they may be constrained to say, "We will go with you, for we perceive that God is with you. — Your God shall be our God, and his people shall henceforth be our chosen companions and asso-

ciates." I am, Mr. Editor, your obliged friend and sister in the gospel, E. T.' — *Ev. Mag.* p. 268.

A religious newspaper is announced in the Ev. M. for September. — It is said of common newspapers, 'That *they are absorbed in temporal concerns, while the consideration of those which are eternal is postponed;* the business of this life has superseded the claims of immortality; and the monarchs of the world have engrossed an attention which would have been more properly devoted to the Saviour of the universe.' It is then stated, 'that the columns of this paper (*The Instructor, Price* 6*d.*) will be supplied by pious reflections; suitable comments to improve the dispensations of Providence will be introduced; and the whole conducted with an eye to our spiritual, as well as temporal welfare. The work will contain the latest news up to four o'clock on the day of publication, together with the most recent religious occurrences. The prices of stock, and correct market-tables, will also be accurately detailed.' — *Ev. Mag. September Advertisement.* The Eclectic Review is also understood to be carried on upon Methodistical principles.

Nothing can evince more strongly the influence which Methodism now exercises upon common life, and the fast hold it has got of the people, than the advertisements which are circulated every month in these very singular publications. On the cover of a single number, for example, we have the following: —

'Wanted, by Mr. Turner, shoemaker, a steady apprentice; he will have the privilege of attending the ministry of the gospel; — a premium expected, p. 3. — Wanted, a serious young woman, as servant of all work, 3. — Wanted, a man of serious character, who can shave, 3. — Wanted, a serious woman, to assist in a shop, 3. — A young person in the millinery line wishes to be in a serious family, 4. — Wants a place, a young man who has brewed in a serious family, 4. — Ditto, a young woman of evangelical principles, 4. — Wanted, an active serious shopman, 5. — To be sold, an eligible residence, with 60 acres of land; gospel preached in three places within half a mile, 5. — A single gentleman may be accommodated with lodging in a

small serious family, 5. — To let, a genteel first floor in an airy situation near the Tabernacle, 6. — Wanted, a governess, of evangelical principles and corresponding character, 10.'

The religious vessel we have before spoken of, is thus advertised: —

'The Princess of Wales Yacht, J. Chapman, W. Bourn, master, by divine permission, will leave Ralph's Quay every Friday, 11.' &c. &c. — *July Ev. Mag.*

After the specimens we have given of these people, any thing which is said of their activity can very easily be credited. The army and navy appear to be particular objects of their attention.

'*British Navy.* — It is with peculiar pleasure we insert the following extract of a letter from the pious chaplain of a man-of-war, to a gentleman at Gosport, intimating the power and grace of God manifested towards our brave seamen. "*Off Cadiz, Nov.* 26. 1806. — My dear friend — A fleet for England found us in the night, and is just going away. I have only time to tell you that the work of God seems to prosper. Many are under convictions; — some, I trust, are converted. I preach every night, and am obliged to have a private meeting afterwards with those who wish to speak about their souls. But my own health is suffering much, nor shall I probably be able long to bear it. The ship is like a tabernacle; and really there is much external reformation. Capt. —— raises no objection. I have near a hundred hearers every night at six o'clock. How unworthy am I! — Pray for us." '— *Ev. Mag.* 84.

The Testimony of a profane Officer to the worth of pious Sailors.

'Mr. Editor — In the mouth of two or three witnesses a truth shall be established. I recently met with a pleasing confirmation of a narrative, stated some time since in your Magazine. I was surprised by a visit from an old acquaintance of mine the other day, who is now an officer of rank in his Majesty's navy. In the course of conversation, I was shocked at the profane oaths that perpetually interrupted his sentences; and took an opportunity to express my regret that such language should be so common among so valuable a body of men. "Sir," said he,

still interspersing many solemn imprecations, "an officer cannot live at sea without swearing; not one of my men would mind a word without an oath; it is common sea-language. If we were not to swear, the rascals would take us for lubbers, stare in our faces, and leave us to do our commands ourselves. I never knew but one exception; and that was extraordinary. I declare, believe me 'tis true (suspecting that I might not credit it), there was a set of fellows called *Methodists*, on board the Victory, Lord Nelson's ship, (to be sure he was rather a religious man himself!) and those men never wanted swearing at. The dogs were the best seamen on board. Every man *knew* his duty, and every man *did* his duty. They used to meet together and sing hymns; and nobody dared molest them. The commander would not have suffered it, had they attempted it. They were allowed a mess by themselves; and never mixed with the other men. I have often heard them singing away myself; and 'tis true, I assure you, but not one of them was either killed or wounded at the battle of Trafalgar, though they did their duty as well as any men. No, not one of the psalm-singing gentry was even hurt; and there the fellows are swimming away in the Bay of Biscay at this very time, singing like the d——. They are now under a new commander; but still are allowed the same privileges, and mess by themselves. These were the only fellows that I ever knew do their duty without swearing; and I will do them the justice to say they do it." J. C.' — *Ev. Mag.* pp. 119, 120.

These people are spread over the face of the whole earth in the shape of missionaries. — Upon the subject of missions we shall say very little or nothing at present, because we reserve it for another article in a subsequent Number. But we cannot help remarking the magnitude of the collections made in favour of the missionaries at the Methodistical chapels, when compared with the collections for any common object of charity in the orthodox churches and chapels.

'*Religious Tract Society.* — A most satisfactory Report was presented by the Committee; from which it appeared, that since the commencement of the Institution in the year 1799, upwards of *Four Millions* of Religious Tracts have been issued under the auspices of the Society; and that considerably more than one fourth of that number have been sold during the last year.' — *Ev. Mag.* p. 284.

These tracts are dropped in villages by the Methodists, and thus every chance for conversion afforded to the common people. There is a proposal in one of the numbers of the volumes before us, that travellers, for every pound they spend on the road, should fling one shilling's worth of these tracts out of the chaise window; — thus taxing his pleasures at 5 *per cent.* for the purposes of doing good.

'Every Christian who expects the protection and blessing of God ought to take with him as many *shillings' worth*, at least, of cheap Tracts to throw on the road and leave at inns, as he takes out pounds to expend on himself and family. This is really but a trifling sacrifice. It is a highly reasonable one; and one which God will accept.' — *Ev. Mag.* p. 405.

It is part of their policy to have a great change of Ministers.

'Same day, the Rev. W. Haward, from Hoxton Academy, was ordained over the Independent church at Rendham, Suffolk. Mr. Pickles, of Walpole, began with prayer and reading: Mr. Price, of Woodbridge, delivered the introductory discourse, and asked the questions; Mr. Dennant, of Halesworth, offered the ordination prayer; *Mr. Shufflebottom, of Bungay, gave the charge* from Acts, xx. 28.; Mr. Vincent, of Deal, the general prayer; and Mr. Walford, of Yarmouth, preached to the people from 2 Phil. ii. 16.' — *Ev. Mag.* p. 429.

Chapels opened. — 'Hambledon, Bucks, Sept. 22. — Eighteen months ago this parish was destitute of the gospel: the people have now one of the Rev. G. Collison's students, the Rev. Mr. Eastmead, settled among them. Mr. English, of Wooburn, and Mr. Frey, preached on the occasion; and Mr. Jones, of London, Mr. Churchill, of Henley, Mr. Redford, of Windsor, and Mr. Barratt, now of Petersfield, prayed.' — *Ev. Mag.* p. 533.

Methodism in his Majesty's ship Tonnant — a Letter from the Sail-maker.

'It is with great satisfaction that I can now inform you God has deigned, in a yet greater degree, to own the weak efforts of his servant to turn many from Satan to himself. Many are called here, as is plain to be seen by their pensive looks and deep sighs. And if they would be obedient to the heavenly

call, instead of grieving the Spirit of grace, I dare say we should soon have near half the ship's company brought to God. I doubt not, however, but, as I have cast my bread upon the waters, it will be found after many days. Our 13 are now increased to upwards of 30. Surely the Lord delighteth not in the death of him that dieth.' — *Meth. Mag.* p. 188.

It appears also, from p. 193., *Meth. Mag.*, that the same principles prevail on board his Majesty's ship Seahorse, 44 guns. And in one part of the *Evan. Mag.* great hopes are entertained of the 25th regiment. We believe this is the number; but we quote this fact from memory.

We must remember, in addition to these trifling specimens of their active disposition, that the Methodists have found a powerful party in the House of Commons, who, by the neutrality which they affect, and partly adhere to, are courted both by ministers and opposition; that they have gained complete possession of the India House; and under the pretence, or perhaps with the serious intention of educating young people for India, will take care to introduce (as much as they dare without provoking attention) their own particular tenets. In fact, one thing must always be taken for granted respecting these people,—that wherever they gain a footing, or whatever be the institutions to which they give birth, *proselytism will be their main object;* every thing else is a mere instrument — this is their principal aim. When every proselyte is not only an addition to their temporal power, but when the act of conversion which gains a vote, saves (as they suppose) a soul from destruction,—it is quite needless to state, that every faculty of their minds will be dedicated to this most important of all temporal and eternal concerns.

Their attack upon the Church is not merely confined to publications; it is generally understood that they have a very considerable fund for the purchase of livings, to which, of course, ministers of their own profession are always presented.

Upon the foregoing facts, and upon the spirit evinced by these extracts, we shall make a few comments.

1. It is obvious, that this description of Christians entertain very erroneous and dangerous notions of the present judgments of God. A belief, that Providence interferes in all the little actions of our lives, refers all merit and demerit to bad and good fortune; and causes the successful man to be always considered as a good man, and the unhappy man as the object of divine vengeance. It furnishes ignorant and designing men with a power which is sure to be abused:—the cry of, a *judgment*, a *judgment*, it is always easy to make, but not easy to resist. It encourages the grossest superstitions; for if the Deity rewards and punishes on every slight occasion, it is quite impossible, but that such a helpless being as man will set himself at work to discover the will of Heaven in the appearances of outward nature, and to apply all the phenomena of thunder, lightning, wind, and every striking appearance to the regulation of his conduct; as the poor Methodist, when he rode into Piccadilly in a thunder storm, and imagined that all the uproar of the elements was a mere hint to him not to preach at Mr. Romaine's chapel. Hence a great deal of error, and a great deal of secret misery. This doctrine of a theocracy must necessarily place an excessive power in the hands of the clergy: it applies so instantly and so tremendously to men's hopes and fears, that it must make the priest omnipotent over the people, as it always has done where it has been established. It has a great tendency to check human exertions, and to prevent the employment of those secondary means of effecting an object which Providence has placed in our power. The doctrine of the immediate, and perpetual interference of Divine Providence, is not true. If two men travel the same road, the one to rob, the other to relieve a fellow-creature who is starving; will any but the most fanatic contend, that they do not both run the same chance of falling over a stone, and breaking their legs? and is it not matter of fact, that the robber often returns safe, and the just man sustains the injury? Have not the soundest divines of both churches always urged this unequal distribution of good and evil, in the present

state, as one of the strongest natural arguments for a future state of retribution? Have not they contended, and well, and admirably contended, that the supposition of such a state is absolutely necessary to our notion of the justice of God,—absolutely necessary to restore order to that moral confusion which we all observe and deplore in the present world? The man who places religion upon a false basis is the greatest enemy to religion. If victory is always to the just and good,—how is the fortune of impious conquerors to be accounted for? Why do they erect dynasties, and found families which last for centuries? The reflecting mind whom you have instructed in this manner, and for present effect only, naturally comes upon you hereafter with difficulties of this sort; he finds he has been deceived; and you will soon discover that, in breeding up a fanatic, you have unwittingly laid the foundation of an atheist. The honest and the orthodox method is to prepare young people for the world, as it actually exists; to tell them that they will often find vice perfectly successful, virtue exposed to a long train of afflictions; that they must bear this patiently, and look to another world for its rectification.

2. The second doctrine which it is necessary to notice among the Methodists, is the doctrine of inward impulse and emotions, which, it is quite plain, must lead, if universally insisted upon, and preached among the common people, to every species of folly and enormity. When a human being believes that his internal feelings are the monitions of God, and that these monitions must govern his conduct; and when a great stress is purposely laid upon these inward feelings in all the discourses from the pulpit; it is, of course, impossible to say to what a pitch of extravagance mankind may not be carried, under the influence of such dangerous doctrines.

3. The Methodists hate pleasure and amusements; no theatre, no cards, no dancing, no punchinello, no dancing dogs, no blind fiddlers;—all the amusements of the rich and of the poor must disappear, wherever these gloomy people get a footing. It is not the abuse

of pleasure which they attack, but the interspersion of pleasure, however much it is guarded by good sense and moderation;—it is not only wicked to hear the licentious plays of Congreve, but wicked to hear Henry the Fifth, or the School for Scandal;—it is not only dissipated to run about to all the parties in London and Edinburgh,—but dancing is not *fit for a being who is preparing himself for Eternity*. *Ennui*, wretchedness, melancholy, groans and sighs, are the offerings which these unhappy men make to a Deity, who has covered the earth with gay colours, and scented it with rich perfumes; and shown us, by the plan and order of his works, that he has given to man something better than a bare existence, and scattered over his creation a thousand superfluous joys, which are totally unnecessary to the mere support of life.

4. The Methodists lay very little stress upon practical righteousness. They do not say to their people, Do not be deceitful; do not be idle; get rid of your bad passions; or at least (if they do say these things) they say them very seldom. Not that they preach faith without works; for if they told the people, that they might rob and murder with impunity, the civil magistrate must be compelled to interfere with such doctrine:—but they say a great deal about faith, and very little about works. What are commonly called the mysterious parts of our religion, are brought into the fore-ground, much more than the doctrines which lead to practice;—and this among the lowest of the community.

The Methodists have hitherto been accused of dissenting from the Church of England. This, as far as relates to mere subscription to articles, is not true; but they differ in their choice of the articles upon which they dilate and expand, and to which they appear to give a preference, from the stress which they place upon them. There is nothing heretical in saying, that God *sometimes* intervenes with his special providence; but these people differ from the Established Church, in the degree in which they insist upon this doctrine. In the

hands of a man of sense and education, it is a safe doctrine;—in the management of the Methodists, we have seen how ridiculous and degrading it becomes. In the same manner, a clergyman of the Church of England would not do his duty, if he did not insist upon the necessity of faith, as well as of good works; but as he believes that it is much more easy to give credit to doctrines, than to live well, he labours most in those points where human nature is the *most* liable to prove defective. Because he does so, he is accused of giving up the articles of his faith, by men who have their partialities also in doctrine; but partialities, not founded upon the same sound discretion, and knowledge of human nature.

5. The Methodists are always desirous of making men more religious than it is possible, from the constitution of human nature, to make them. If they could succeed as much as they wish to succeed, there would be at once an end of delving and spinning, and of every exertion of human industry. Men must eat, and drink, and work; and if you wish to fix upon them high and elevated notions, as the *ordinary* furniture of their minds, you do these two things;—you drive men of warm temperaments mad,—and you introduce, in the rest of the world, a low and shocking familiarity with words and images, which every real friend to religion would wish to keep sacred. *The friends of the dear Redeemer who are in the habit of visiting the Isle of Thanet*—(as in the extract we have quoted)—Is it possible that this mixture of the most awful, with the most familiar images, so common among Methodists now, and with the enthusiasts in the time of Cromwell, must, not, in the end, divest religion of all the deep and solemn impressions which it is calculated to produce? In a man of common imagination (as we have before observed), the terror, and the feeling which it first excited, must necessarily be soon separated: but, where the fervour of impression is long preserved, piety ends in Bedlam. Accordingly, there is not a madhouse in England, where a considerable part of the patients have

not been driven to insanity by the extravagance of these people. We cannot enter such places without seeing a number of honest artisans, covered with blankets, and calling themselves angels and apostles, who, if they had remained contented with the instruction of men of learning and education, would still have been sound masters of their own trade, sober Christians, and useful members of society.

6. It is impossible not to observe how directly all the doctrine of the Methodists is calculated to gain power among the poor and ignorant. To say, that the Deity governs this world by general rules, and that we must wait for another and a final scene of existence, before vice meets with its merited punishment, and virtue with its merited reward; to preach this up daily, would not add a single votary to the Tabernacle, nor sell a Number of the Methodistical Magazine: — but, to publish an account of a man who was cured of scrofula by a single sermon — of Providence destroying the innkeeper at Garstang for appointing a cock-fight near the Tabernacle; — this promptness of judgment and immediate execution is so much like human justice, and so much better adapted to vulgar capacities, that the system is at once admitted, as soon as any one can be found who is impudent or ignorant enough to teach it; and, being once admitted, it produces too strong an effect upon the passions to be easily relinquished. The case is the same with the doctrine of inward impulse, or, as they term it, experience. If you preach up to ploughmen and artisans, that every singular feeling which comes across them is a visitation of the Divine Spirit — can there be any difficulty, *under* the influence of this nonsense, in converting these simple creatures into active and mysterious fools, and making them your slaves for life? It is not possible to raise up any dangerous enthusiasm, by telling men to be just, and good, and charitable; but keep this part of Christianity out of sight — and talk long and enthusiastically, before ignorant people, of the mysteries of our religion, and you will not fail to attract a crowd of followers: — verily the Tabernacle loveth not

that which is simple, intelligible, and leadeth to good sound practice.

Having endeavoured to point out the spirit which pervades these people, we shall say a few words upon the causes, the effects, and the cure of this calamity.— The fanaticism so prevalent in the present day, is one of those evils from which society is never wholly exempt; but which bursts out at different periods, with peculiar violence, and sometimes overwhelms every thing in its course. The last eruption took place about a century and a half ago, and destroyed both Church and Throne with its tremendous force. Though irresistible, it was short; enthusiasm spent its force — the usual reaction took place; and England was deluged with ribaldry and indecency, because it had been worried with fanatical restrictions. By degrees, however, it was found out, that orthodoxy and loyalty might be secured by other methods than licentious conduct and immodest conversation. The public morals improved; and there appeared as much good sense and moderation upon the subject of religion as ever can be expected from mankind in large masses. Still, however, the mischief which the Puritans had done was not forgotten; a general suspicion prevailed of the dangers of religious enthusiasm; and the fanatical preacher wanted his accustomed power among a people recently recovered from a religious war, and guarded by songs, proverbs, popular stories, and the general tide of humour and opinion, against all excesses of that nature. About the middle of the last century, however, the character of the genuine fanatic was a good deal forgotten; and the memory of the civil wars worn away; the field was clear for extravagance in piety; and causes, which must always produce an immense influence upon the mind of man, were left to their own unimpeded operations. Religion is so noble and powerful a consideration — it is so buoyant and so insubmergible — that it may be made, by fanatics, to carry with it any degree of error and of perilous absurdity. In this instance Messrs. Whitfield and Wesley happened to begin. They were men of considerable

talents; they observed the common decorums of life; they did not run naked into the streets, or pretend to the prophetical character; — and therefore they were not committed to Newgate. They preached with great energy to weak people; who first stared — then listened — then believed — then felt the inward feeling of grace, and became as foolish as their teachers could possibly wish them to be: — in short, folly ran its ancient course, — and human nature evinced itself to be what it always has been under similar circumstances. The great and permanent cause, therefore, of the increase of Methodism, is the cause which has given birth to fanaticism in all ages, — *the facility of mingling human errors with the fundamental truths of religion.* The formerly imperfect residence of the clergy may, perhaps, in some trifling degree, have aided this source of Methodism. But unless a man of education, and a gentleman, could stoop to such disingenuous arts as the Methodist preachers, — unless he hears heavenly music all of a sudden, and enjoys *sweet experiences*, — it is quite impossible that he can contend against such artists as these. More active than they are at present the clergy might perhaps be; but the calmness and moderation of an Establishment can never possibly be a match for sectarian activity. — If the common people are *ennui'd* with the fine acting of Mrs. Siddons, they go to Sadler's Wells. The subject is too serious for ludicrous comparisons: — but the Tabernacle really is to the Church, what Sadler's Wells is to the Drama. There, popularity is gained by vaulting and tumbling, — by low arts, which the regular clergy are not too idle to have recourse to, but too dignified: — their institutions are chaste and severe, — they endeavour to do that which, *upon the whole, and for a great number of years*, will be found to be the most admirable and the most useful: it is no part of their plan to descend to small artifices, for the sake of present popularity and effect. The religion of the common people under the government of the Church may remain as it is for ever; — enthusiasm must be progressive, or it will expire.

It is probable that the dreadful scenes which have lately been acted in the world, and the dangers to which we are exposed, have increased the numbers of the Methodists. To what degree will Methodism extend in this country? — This question is not easy to answer. That it has rapidly increased within these few years, we have no manner of doubt; and we confess we cannot see what is likely to impede its progress. The party which it has formed in the Legislature; and the artful neutrality with which they give respectability to their small number, — the talents of some of this party, and the unimpeached excellence of their characters, all make it probable that fanaticism will increase rather than diminish. The Methodists have made an alarming inroad into the Church, and they are attacking the army and navy. The principality of Wales, and the East-India Company, they have already acquired. All mines and subterraneous places belong to them; they creep into hospitals and small schools, and so work their way upwards. It is the custom of the religious neutrals to beg all the little livings, particularly in the north of England, from the minister for the time being; and from these fixed points they make incursions upon the happiness and common sense of the vicinage. We most sincerely deprecate such an event; but it will excite in us no manner of surprise, if a period arrives when the churches of the sober and orthodox part of the English clergy are completely deserted by the middling and lower classes of the community. We do not prophesy any such event; but we contend that it is not impossible, — hardly improbable. If such, in future, should be the situation of this country, it is impossible to say what political animosities may not be ingrafted upon this marked and dangerous division of mankind into the *godly* and the *ungodly*. At all events, we are quite sure that happiness will be destroyed, reason degraded, sound religion banished from the world; and that when fanaticism becomes too foolish and too prurient to be endured (as is at last sure to be the case), it will be

succeeded by a long period of the grossest immorality, atheism, and debauchery.

We are not sure that this evil admits of any cure,—or of any considerable palliation. We most sincerely hope that the government of this country will never be guilty of such indiscretion as to tamper with the Toleration Act, or to attempt to put down these follies by the intervention of the law. If experience has taught us any thing, it is the absurdity of controlling men's notions of eternity by acts of Parliament. Something may perhaps be done, in the way of ridicule, towards turning the popular opinion. It may be as well to extend the privileges of the dissenters to the members of the Church of England; for, as the law now stands, any man who dissents from the established church may open a place of worship where he pleases. No orthodox clergyman can do so, without the consent of the parson of the parish,—who always refuses, because he does not choose to have his monopoly disturbed; and refuses, in parishes where there are not accommodations for one half of the persons who wish to frequent the Church of England, and in instances where he knows that the chapels from which he excludes the established worship will be immediately occupied by sectaries. It may be as well to encourage in the early education of the clergy, as Mr. Ingram recommends, a better and more animated method of preaching; and it may be necessary, hereafter, if the evil gets to a great height, to relax the articles of the English church, and to admit a greater variety of Christians within the pale. The greatest and best of all remedies, is perhaps the education of the poor;—we are astonished, that the Established Church in England is not awake to this mean of arresting the progress of Methodism. Of course, none of these things will be done; nor is it *clear*, if they were done, that they would do *much* good. Whatever happens, we are for common sense and orthodoxy. Insolence, servile politics, and the spirit of persecution, we condemn and attack, whenever we observe them;—but to the learning, the moderation, and the rational piety of the Es-

tablishment, we most earnestly wish a decided victory over the nonsense, the melancholy, and the madness of the tabernacle.*

God send that our wishes be not in vain.

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* There is one circumstance to which we have neglected to advert in the proper place, — the dreadful pillage of the earnings of the poor which is made by the Methodists. A case is mentioned in one of the Numbers of these two magazines for 1807, of a poor man with a family, earning only twenty-eight shillings a week, who has made *two donations of ten guineas each to the missionary fund!*

INDIAN MISSIONS. (E. Review, 1808.)

Considerations on the Policy of communicating the Knowledge of Christianity to the Natives in India. By a late Resident in Bengal. London. Hatchard, 1807.

An Address to the Chairman of the East India Company, occasioned by Mr. Twining's Letter to that Gentleman. By the Rev. John Owen. London. Hatchard.

A Letter to the Chairman of the East India Company, on the Danger of interfering in the religious Opinions of the Natives of India. By Thomas Twining. London. Ridgeway.

Vindication of the Hindoos. By a Bengal Officer. London. Rodwell.

Letter to John Scott Waring. London. Hatchard.

Cunningham's Christianity in India. London. Hatchard.

Answer to Major Scott Waring. Extracted from the Christian Observer.

Observations on the present State of the East India Company. By Major Scott Waring. Ridgeway. London.

At two o'clock in the morning, July the 10th, 1806, the European barracks, at Vellore, containing then four complete companies of the 69th regiment, were surrounded by two battalions of Sepoys in the Company's service, who poured in a heavy fire of musketry, at every door and window, upon the soldiers: at the same time the European sentries, the soldiers at the main-guard, and the sick in the hospital, were put to death; the officers' houses were ransacked, and every body found in them murdered. Upon the arrival of the 19th

Light Dragoons under Colonel Gillespie, the Sepoys were immediately attacked; 600 cut down upon the spot; and 200 taken from their hiding places, and shot. There perished, of the four European companies, about 164, besides officers; and many British officers of the native troops were murdered by the insurgents.

Subsequent to this explosion, there was a mutiny at Nundydroog; and, in one day, 450 Mahomedan Sepoys were disarmed, and turned out of the fort, on the ground of an intended massacre. It appeared, also, from the information of the commanding officer at Tritchinopoly, that, at that period, a spirit of disaffection had manifested itself at Bangalore, and other places; and seemed to gain ground in every direction. On the 3d of December, 1806, the government of Madras issued the following proclamation: —

'A PROCLAMATION.

'The Right Hon. the Governor in Council, having observed that, in some late instances, an extraordinary degree of agitation has prevailed among several corps of the native army of this coast, it has been his Lordship's particular endeavour to ascertain the motives which may have led to conduct so different from that which formerly distinguished the native army. From this inquiry it has appeared that many persons of evil intention have endeavoured, for malicious purposes, to impress upon the native troops a belief that it is the wish of the British Government to convert them by forcible means to Christianity; and his Lordship in Council has observed with concern, that such malicious reports have been believed by many of the native troops.

'The Right Hon. the Governor in Council, therefore, deems it proper, in this public manner, to repeat to the native troops his assurance, that the same respect which has been invariably shown by the British government for their religion and for their customs, will be always continued; and that no interruption will be given to any native, whether Hindoo or Mussulman, in the practice of his religious ceremonies.

'His Lordship in Council desires that the native troops will not give belief to the idle rumours which are circulated by enemies of their happiness, who endeavour, with the basest designs, to weaken the confidence of the troops in the British government. His Lordship in Council desires that the native troops

will remember the constant attention and humanity which have been shown by the British government, in providing for their comfort, by augmenting the pay of the native officers and Sepoys; by allowing liberal pensions to those who have done their duty faithfully; by making ample provision for the families of those who may have died in battle; and by receiving their children into the service of the Honourable Company, to be treated with the same care and bounty as their father had experienced.

'The Right Hon. the Governor in Council trusts, that the native troops, remembering these circumstances, will be sensible of the happiness of their situation, which is greater than what the troops of any other part of the world enjoy; and that they will continue to observe the same good conduct for which they were distinguished in the days of Gen. Lawrence, of Sir Eyre Coote, and of other renowned heroes.

'The native troops must at the same time be sensible, that if they should fail in the duties of their allegiance, and should show themselves disobedient to their officers, their conduct will not fail to receive merited punishment, as the British government is not less prepared to punish the guilty, than to protect and distinguish those who are deserving of its favour.

'It is directed that this paper be translated with care into the Tamul, Telinga, and Hindoostany languages; and that copies of it be circulated to each native battalion, of which the European officers are enjoined and ordered to be careful in making it known to every native officer and Sepoy under his command.

'It is also directed, that copies of the paper be circulated to all the magistrates and collectors under this government, for the purpose of being fully understood in all parts of the country.

'Published by order of the Right Hon. the Governor in Council.

'G. BUCHAN, Chief Secretary to Government.

'*Dated in Fort St. George, 3d Dec.* 1806.'

Scott Waring's Preface, iii.—v.

So late as March, 1807, three months after the date of this proclamation, so universal was the dread of a general revolt among the native troops, that the British officers attached to the native troops constantly slept with loaded pistols under their pillows.

It appears that an attempt had been made by the

military men at Madras, to change the shape of the Sepoy turban into something resembling the helmet of the light infantry of Europe, and to prevent the native troops from wearing on their foreheads the marks characteristic of their various castes. The sons of the late Tippoo, with many noble Mussulmans deprived of office at that time, resided in the fortress of Vellore, and in all probability contributed very materially to excite, or to inflame those suspicions of designs against their religion, which are mentioned in the proclamation of the Madras government, and generally known to have been a principal cause of the insurrection at Vellore. It was this insurrection which first gave birth to the question upon missions to India; and before we deliver any opinion upon the subject itself, it will be necessary to state what had been done in former periods towards disseminating the truths of the gospel in India, and what new exertions had been made about the period at which this event took place.

More than a century has elapsed since the first Protestant missionaries appeared in India. Two young divines, selected by the University of Halle, were sent out in this capacity by the King of Denmark, and arrived at the Danish settlement of Tranquebar in 1706. The mission thus begun, has been ever since continued, and has been assisted by the Society for the Promotion of Christian Knowledge established in this country. The same Society has, for many years, employed German missionaries, of the Lutheran persuasion, for propagating the doctrines of Christianity among the natives of India. In 1799, their number was six; it is now reduced to five.

The Scriptures translated into the Tamulic language, which is vernacular in the southern parts of the peninsula, have, for more than half a century, been printed at the Tranquebar press, for the use of Danish missionaries and their converts. A printing press, indeed, was established at that place by the two first Danish missionaries; and, in 1714, the Gospel of St. Matthew, translated into the dialect of Malabar, was printed there.

Not a line of the Scriptures, in any of the languages current on the coast, had issued from the Bengal press on September 13. 1806.

It does appear, however, about the period of the mutiny at Vellore, and a few years previous to it, that the number of the missionaries on the coast had been increased. In 1804, the *Missionary Society*, a recent institution, sent a new mission to the coast of Coromandel; from whose papers, we think it right to lay before our readers the following extracts*: —

'*March* 31*st*, 1805. Waited on A.B. He says, *Government seems to be very willing to forward our views.* We may stay at Madras as long as we please; and when we intend to go into the country, on our application to the Governor by letter, he would issue orders for granting us passports, which would supersede the necessity of a public petition. — Lord's Day.' — *Trans. of Miss. Society*, II. p. 365.

In a letter from Brother Ringletaube to Brother Cran, he thus expresses himself: —

'The passports Government has promised you are so valuable, that I should not think a journey too troublesome to obtain one for myself, if I could not get it through your interference. In hopes that your application will suffice to obtain one for me, I enclose you my Gravesend passport, that will give you the particulars concerning my person.' — *Trans. of Miss. Society*, II. p. 369.

They obtain their passports from Government; and the plan and objects of their mission are printed, free of expense, at the Government press.

'1805. *June* 27. Dr. ——— sent for one of us to consult with him on particular business. He accordingly went. The Doctor told him, that he had read the publications which the brethren lately brought from England, and was so much delighted with

* There are six societies in England for converting Heathens to the Christian religion. 1. Society for *Missions to Africa and the East*; of which Messrs. Wilberforce, Grant, Parry, and Thorntons, are the principal encouragers. 2. Methodist Society for Missions. 3. Anabaptist Society for Missions. 4. Missionary Society. 5. Society for Promoting Christian Knowledge. 6. Moravian Missions. They all publish their proceedings.

the report of the Directors, that he wished 200 or more copies of it were printed, together with an introduction, giving an account of the rise and progress of the Missionary Society, in order to be distributed in the different settlements in India. He offered *to print them at the Government press free of expense.* On his return, we consulted with our two brethren on the subject, and resolved to accept the Doctor's favour. We have begun to prepare it for the press.'—*Trans. of Miss. Society,* II. p. 394.

In page 89. of the 18th Number, Vol. III., the Missionaries write thus to the Society in London, about a fortnight before the massacre at Vellore:—

'Every encouragement is offered us by the established government of the country. Hitherto they have granted us every request, whether solicited by ourselves or others. Their permission to come to this place; their allowing us an acknowledgment for preaching in the fort, which sanctions us in our work; together with the grant which they have lately given us to hold a large spot of ground every way suited for missionary labours, are objects of the last importance, and remove every impediment which might be apprehended from this source. We trust not to an arm of flesh; but when we reflect on these things, we cannot but behold the loving-kindness of the Lord.'

In a letter of the same date, we learn, from Brother Ringletaube, the following fact:—

'The Dewan of Travancore sent me word, that if I despatched one of our Christians to him, he would give me leave to build a church at Magilandy. Accordingly, I shall send in a short time. For this important service, our Society is indebted alone to Colonel ———, without *whose determined and fearless interposition, none of their missionaries would have been able to set a foot in that country.*'

In page 381. Vol. II., Dr. Kerr, one of the chaplains on the Madras establishment, baptizes a Mussulman who had applied to him for that purpose: upon the first application, it appears that Dr. Kerr hesitated; but upon the Mussulman threatening to rise against him on the day of judgment, Dr. Kerr complies.

It appears that in the Tinevelly district, about a year

before the massacre of Vellore, not only riots, but very serious persecutions of the converted natives had taken place, from the jealousy evinced by the Hindoos and Mussulmen at the progress of the gospel.

'"Rev. Sir,—I thought you sufficiently acquainted with the late vexations of the Christians in those parts, arising from the blind zeal of the Heathens and Mahometans; the latter viewing with a jealous eye the progress of the gospel, and trying to destroy, or at least to clog it, by all the crafty means in their power. I therefore did not choose to trouble you; but as no stop has been put to those grievances, things go on from bad to worse, as you will see from what has happened at Hickadoe. The Catechist has providentially escaped from that outrageous attempt, by the assistance of ten or twelve of our Christians, and has made good his flight to Palamcotta; whilst the exasperated mob, coming from Padeckepalloe, hovered round the village, plundering the houses of the Christians, and ill-treating their families, by kicking, flogging, and other bad usage; these monsters not even forbearing to attack, strip, rob, and miserably beat the Catechist Jesuadian, who, partly from illness and partly through fear, had shut himself up in his house. I have heard various accounts of this sad event; but yesterday the Catechist himself called on me, and told me the truth of it. From what he says, it is plain that the Manikar of Wayrom (a Black peace-officer of that place) has contrived the whole affair, with a view to vex the Christians. I doubt not that these facts have been reported to the Rev. Mr. K. by the country-priest; and if I mention them to you, it is with a view to show in what a forlorn state the poor Christians hereabout are, and how desirable a thing it would be, if the Rev. Mr. Ringletaube were to come hither as soon as possible; then tranquillity would be restored, and future molestations prevented. I request you to communicate this letter to him with my compliments. I am, Sir, &c. *Manapaar, June* 8. 1805."

'This letter left a deep impression on my mind, especially when I received a fuller account of the troubles of the Christians. By the Black underlings of the collectors, they are frequently driven from their homes, put in the stocks, and exposed for a fortnight together to the heat of the raging sun, and the chilling dews of the night, all because there is no European Missionary to bring their complaints to the ear of Government, who, I am happy to add, have never been deficient in their duty of procuring redress, where the Christians have had to complain of

real injuries. One of the most trying cases, mentioned in a postscript of the above letter, is that of Christians being flogged till they consent to hold the torches to the Heathen Idols. The letter says, "The Catechist of Collesigrapatuam has informed me, that the above Manikar has forced a Christian, of the Villally caste, who attends at our church, to sweep the temple of the Idol. A severe flogging was given on this occasion."— From such facts, the postscript continues, "You may guess at the deplorable situation of our fellow-believers, as long as every Manikar thinks he has a right to do them what violence he pleases."

'It must be observed, to the glory of that Saviour who is strong in weakness, that many of the Neophytes in that district have withstood all these fiery trials with firmness. Many also, it is to be lamented, have fallen off in the evil day, and at least so far yielded to the importunity of their persecutors, as again to daub their faces and bodies with paint and ashes, after the manner of the Heathen. How great this falling off has been, I am not yet able to judge. But I am happy to add, that the Board of Revenue has issued the strictest orders against all unprovoked persecution.' — *Trans. of Miss. Society*, II. 431—433.

The following quotations evince how far from indifferent the natives are to the progress of the Christian religion in the East: —

'1805. *Oct.* 10. A respectable Brahman in the Company's employ called on us. We endeavoured to point out to him the important object of our coming to India, and mentioned some of the great and glorious truths of the gospel, which we wished to impart in the native language. He seemed much hurt, and told us the Gentoo religion was of a divine origin, as well as the Christian; — that heaven was like a palace which has many doors, at which people may enter; — that variety is pleasing to God, &c. — and a number of other arguments which we hear every day. On taking leave, he said, "The Company has got the country (for the English are very clever), and, perhaps, they may succeed in depriving the Brahmans of their power, and let you have it."

'*November* 16*th.* Received a letter from the Rev. Dr. Taylor; we are happy to find he is safely arrived at Calcutta, and that our Baptist brethren are labouring with increasing success. The natives around us are astonished to hear this news. It is bad news to the Brahmans, who seem unable to

account for it. They say the world is going to ruin.' — *Trans. of Miss. Society*, II. 442. and 446.

'While living in the town, our house was watched by the natives from morning to night, to see if any persons came to converse about religion. This prevented many from coming, who have been very desirous of hearing *of the good way.*' — *Trans. of Miss. Society*, No. 18. p. 87.

'If Heathen, of great influence and connexions, or Brahmans, were inclined to join the Christian Church, it would probably cause commotions, and even rebellions, either to prevent them from it, or to endanger their life. In former years, we had some instances of this kind at Tranquebar; where they were protected by the assistance of Government. If such instances should happen now in our present times, we don't know what the consequence would be.' — *Trans. of Miss. Society*, II. 185.

This last extract is contained in a letter from Danish Missionaries at Tranquebar to the Directors of the Missionary Society in London.

It is hardly fair to contend, after these extracts, that no symptoms of jealousy upon the subject of religion had been evinced on the coast, except in the case of the insurrection at Vellore; or that no greater activity than common had prevailed among the missionaries. We are very far, however, from attributing that insurrection exclusively, or even principally, to any apprehensions from the zeal of the missionaries. The rumour of that zeal might probably have more readily disposed the minds of the troops for the corrupt influence exercised upon them; but we have no doubt that the massacre was principally owing to an adroit use made by the sons of Tippoo, and the high Mussulmen living in the fortress, of the abominable military foppery of our own people.

After this short sketch of what has been lately passing on the coast, we shall attempt to give a similar account of missionary proceedings in Bengal; and it appears to us, it will be more satisfactory to do so as much as possible in the words of the missionaries themselves. In our extracts from their publications, we shall endeavour to show the character and style of the men employed in

these missions, the extent of their success, or rather of their failure, and the general impression made upon the people by their efforts for the dissemination of the gospel.

It will be necessary to premise, that the missions in Bengal, of which the public have heard so much of late years, are the missions of Anabaptist dissenters, whose peculiar and distinguishing tenet it is to baptize the members of their church by plunging them into the water when they are grown up, instead of sprinkling them with water when they are young. Among the subscribers to this society, we perceive the respectable name of the Deputy-Chairman of the East-India Company, who, in the common routine of office, will succeed to the Chair of that Company at the ensuing election. The Chairman and Deputy-Chairman of the East-India Company are also both of them trustees to another religious society for *missions to Africa and the East.*

The first Number of the *Anabaptist Missions* informs us that the origin of the Society will be found in *the workings of Brother Carey's mind, whose heart appears to have been set upon the conversion of the Heathen in* 1786, *before he came to reside at Moulton.* (No. I. p. 1.) These workings produced a sermon at Northampton, and the sermon a subscription to convert 420 millions of Pagans. Of the subscription we have the following account:—'Information is come from Brother Carey, that a gentleman from Northumberland had promised to send him 20*l.* for the Society, and to subscribe four guineas annually.'

'At this meeting at Northampton two other friends subscribed, and paid two guineas apiece, two more one guinea each, and another half a guinea, making six guineas and a half in all. And such members as were present of the first subscribers paid their subscriptions into the hands of the treasurer, who proposed to put the sum now received into the hands of a banker, who will pay interest for the same.'—*Baptist Miss. Soc.* No. I. p. 5.

In their first proceedings they are a good deal guided by Brother Thomas, who has been in Bengal before, and

who lays before the Society a history of his life and adventures, from which we make the following extract: —

'On my arrival in Calcutta, I sought for religious people, but found none. At last, how was I rejoiced to hear that a very religious man was coming to dine with me at a house in Calcutta; a man who would not omit his closet hours, of a morning or evening, at sea or on land, for all the world. I concealed my impatience as well as I could till the joyful moment came: and a moment it was, for I soon heard him take the Lord's name in vain, and it was like a cold dagger, with which I received repeated stabs in the course of half an hour's conversation; and he was ready to kick me when I spoke of some things commonly believed by other hypocrites, concerning our Lord Jesus Christ; and with fury put an end to our conversation, by saying I was a mad enthusiast to suppose that Jesus Christ had any thing to do in the creation of the world, who was born only seventeen hundred years ago. When I returned, he went home in the same ship, and I found him a strict observer of devotional hours, but an enemy to all religion, and horribly loose, vain, and intemperate in his life and conversation.

'After this, *I advertised for a Christian;* and that I may not be misunderstood, I shall subjoin a copy of the advertisement, from the Indian Gazette of November 1. 1783, which now lies before me.'—*Baptist Miss. Soc.* No. I. pp. 14, 15.

Brother Thomas relates the Conversion of a Hindoo on the Malabar Coast to the Society.

'A certain man, on the Malabar coast, had inquired of various devotees and priests how he might make atonement for his sins; and at last he was directed to drive iron spikes, sufficiently blunted, through his sandals, and on these spikes he was to place his naked feet, and walk (if I mistake not) 250 coss, that is, about 480 miles. If, through loss of blood, or weakness of body, he was obliged to halt, he might wait for healing and strength. He undertook the journey; and while he halted under a large shady tree where the gospel was sometimes preached, one of the missionaries came, and preached in his hearing from these words, *The blood of Jesus Christ cleanseth from all sin.* While he was preaching, the man rose up, threw off his torturing sandals, and cried out aloud, "*This is what I want!*"'—*Baptist Miss. Soc.* No. I. p. 29.

On June 13. 1793, the missionaries set sail, carrying with them letters to three supposed converts of Brother Thomas, Parbotee, Ram Ram Boshoo, and Mohun Chund. Upon their arrival in India, they found, to their inexpressible mortification, that Ram Ram had relapsed into Paganism: and we shall present our readers with a picture of the present and worldly misery to which a Hindoo is subjected, who becomes a convert to the Christian religion. Every body knows, that the population of Hindostan is divided into castes, or classes of persons; and that when a man loses his caste, he is shunned by his wife, children, friends, and relations; that it is considered as an abomination to lodge or eat with him; and that he is a wanderer and an outcast upon the earth. Caste can be lost by a variety of means, and the Protestant missionaries have always made the loss of it a previous requisite to admission into the Christian church.

'On our arrival at Calcutta, we found poor Ram Boshoo waiting for us; but, to our great grief, he has been bowing down to idols again. When Mr. T. left India, he went from place to place; but, forsaken by the Hindoos, and neglected by the Europeans, he was seized with a flux and fever. In this state he says, "I had nothing to support me or my family; a relation offered to save me from perishing for want of necessaries on condition of my bowing to the idol; I knew that the Roman Catholic Christians worshipped idols; I thought they might be commanded to honour images in some part of the Bible which I had not seen; I hesitated, and complied; but I love Christianity still."'—*Bapt. Miss. Soc.* Vol. I. pp. 64, 65.

'*Jan.* 8. 1794. We thought to write you long before this, but our hearts have been burthened with cares and sorrows. It was very afflicting to hear of Ram Boshoo's great persecution and fall. Deserted by Englishmen, and persecuted by his own countrymen, he was nigh unto death. The natives gathered in bodies, and threw dust in the air as he passed along the streets in Calcutta. At last one of his relations offered him an asylum on condition of his bowing down to their idols.'—*Bapt. Miss. Soc.* Vol. I. p. 78.

Brother Carey's Piety at Sea.

'Brother Carey, while very sea-sick, and leaning over the ship to relieve his stomach from that very oppressive complaint,

said his mind was even then filled with consolation in contemplating the wonderful goodness of God.' — *Bapt. Miss. Soc.* Vol. I. p. 76.

Extracts from Brother Carey's and Brother Thomas's Journals, at Sea and by Land.

'1793. *June* 16. *Lord's Day.* A little recovered from my sickness; met for prayer and exhortation in my cabin; had a dispute with a French deist.' — *Ibid.* p. 158.

'—— 30. *Lord's Day.* A pleasant and profitable day: our congregation composed of ten persons.' — *Ibid.* p. 159.

'*July* 7. Another pleasant and profitable Lord's-day: our congregation increased with one. Had much sweet enjoyment with God.' — *Ibid.*

'1794. *Jan.* 26. *Lord's Day.* Found much pleasure in reading Edwards's *Sermon on the Justice of God in the Damnation of Sinners.*' — *Ibid.* p. 165.

'*April* 6. Had some sweetness to-day, especially in reading Edwards's Sermon.' — *Ibid.* p. 171.

'*June* 8. This evening reached Bowlea, where we lay to for the Sabbath. Felt thankful that God had preserved us, and wondered at his regard for so mean a creature. I was unable to wrestle with God in prayer for many of my dear friends in England.' — *Ibid.* p. 179.

'—— 16. This day I preached twice at Malda, where Mr. Thomas met me. Had much enjoyment; and though our congregation did not exceed *sixteen*, yet the pleasure I felt in having my tongue once more set at liberty I can hardly describe. Was enabled to be faithful, and felt a sweet affection for immortal souls.' — *Ibid.* p. 180.

'1796. *Feb.* 6. I am now in my study; and oh, it is a sweet place, because of the presence of God with the vilest of men. It is at the top of the house; I have but one window in it.' — *Ibid.* p. 295.

'The work to which God has set his hand will infallibly prosper. Christ has begun to bombard this strong and ancient fortress, and will assuredly carry it.' — *Ibid.* p. 328.

'More missionaries I think *absolutely necessary* to the support of the interest. Should any natives join us, they would become outcast immediately, and must be consequently supported by us. The missionaries on the coast are to this day obliged to provide for those who join them, as I learn from a letter sent to Brother Thomas by a son of one of the missionaries.' — *Ibid.* p. 334.

In the last extract our readers will perceive a new difficulty attendant upon the progress of Christianity in the East. The convert must not only be subjected to degradation, but his degradation is so complete, and his means of providing for himself so entirely destroyed, that he must be fed by his instructor. The slightest success in Hindostan would eat up the revenues of the East India Company.

Three years after their arrival these zealous and most active missionaries give the following account of their success: —

'I bless God, our prospect is considerably brightened up, and our hopes are more enlarged than at any period since the commencement of the mission, owing to very pleasing appearances of the gospel having been made effectual to FOUR poor labouring Mussulmans, who have been setting their faces towards Zion ever since the month of August last. I hope their baptism will not be much longer deferred; and that might encourage Mohun Chund, Parbottee, and Cassi Naut (who last year appeared to set out in the ways of God), to declare for the Lord Jesus Christ, by an open profession of their faith in him. *Seven* of the natives, *we hope*, are indeed converted.' — *Bapt. Miss.* Vol. I. pp. 345, 346.

Effects of preaching to an Hindoo Congregation.

'I then told them, that if they could not tell *me*, I would tell *them*; and that God, who had permitted the Hindoos to sink into a sea of darkness, had at length commiserated them; and sent me and my colleagues to preach life to them. I then told them of Christ, his death, his person, his love, his being the surety of sinners, his power to save, &c., and exhorted them earnestly and affectionately to come to him. Effects were various; one man came before I had well done, and wanted to sell stockings to me.' — *Ibid.* p. 357.

Extracts from Journals.

'After worship, I received notice that the printing-press was just arrived at the Ghàt from Calcutta. Retired, and thanked God for furnishing us with a press.' — *Ibid.* p. 469.

Success in the Sixth Year.

'We lament that several who did run well, are now hindered. We have faint hopes of a few, and pretty strong *hopes* of *one* or *two;* but if I say more, it must either be a dull recital of our journeying to one place or another to preach the gospel, or something else relating to ourselves, of which I ought to be the last to speak.' — *Bapt. Miss.* Vol. I. p. 488.

Extracts from Mr. Ward's Journal, a new Anabaptist Missionary sent out in 1799.

Mr. Ward admires the Captain.

'Several of our friends who have been sick begin to look up. This evening we had a most precious hour at prayer. Captain Wickes read from the 12th verse of the 33d of Exodus, and then joined in prayer. Our hearts were all warmed. We shook hands with our dear Captain, and, in design, clasped him to our bosoms.' — *Ibid.* Vol. II. p. 2.

Mr. Ward is frightened by a Privateer.

'*June* 11. Held our conference this evening. A vessel is still pursuing us, which the Captain believes to be a Frenchman. I feel some alarm: considerable alarm. O Lord, be thou our defender! the vessel seems to gain upon us. (Quarter past eleven at night.) There is no doubt of the vessel being a French privateer: when we changed our tack, she changed hers. We have, since dark, changed into our old course, so that possibly we shall lose her. Brethren G. and B. have engaged in prayer: we have read Luther's psalm, and our minds are pretty well composed. Our guns are all loaded, and the Captain seems very low. All hands are at the guns, and the matches are lighted. I go to the end of the ship. I can just see the vessel, though it is very foggy. A ball whizzes over my head, and makes me tremble. I go down, and go to prayer with our friends.' — *Ibid.* pp. 3, 4.

Mr. Ward feels a regard for the Sailors.

'*July* 12. I never felt so much for any men as for our sailors; a tenderness which could weep over them. Oh, Jesus! let thy blood cover some of them! A sweet prayer meeting. Verily God is here.' — *Bapt. Miss.* Vol. II. p. 7.

Mr. Ward sees an American Vessel, and longs to preach to the Sailors.

'*Sept.* 27. An American vessel is along-side, and the Captain is speaking to their Captain through his trumpet. How pleasant to talk to a friend! I have been looking at them through the glass; the sailors sit in a group, and are making their observations upon us. I long to go and preach to them.' — *Ibid.* p. 11.

Feelings of the Natives upon hearing their Religion attacked.

'1800. *Feb.* 25. Brother C. had some conversation with one of the Mussulmans, who asked, upon his denying the divine mission of Mahommed, what was to become of Mussulmans and Hindoos? Brother C. expressed his fears that they would all be lost. The man seemed as if he would have torn him to pieces.' — *Ibid.* p. 51.

'*Mar.* 30. The people seem quite anxious to get the hymns which we give away. The Brahmans are rather uneasy. *The Governor* advised his Brahmans to send their children to learn English. They replied, that we seemed to take pains to make the natives Christians; and they were afraid that, their children being of tender age, would make them a more easy conquest.' — *Ibid.* p. 158.

'*April* 27. *Lord's Day.* One Brahman said he had no occasion for a hymn, for they were all over the country. He could go into any house and read one.' — *Ibid.* p. 61.

'*May* 9. Brother Fountain was this evening at Buddabarry. At the close, the Brahmans having collected a number of boys, they set up a great shout, and followed the brethren out of the village with noise and shoutings.' — *Ibid.*

'*May* 16. Brother Carey and I were at Buddabarry this evening. No sooner had we begun, than a Brahman went

round to all the rest that were present, and endeavoured to pull them away.' — *Bapt. Miss.* Vol. II. p. 62.

'*May* 30. This evening at Buddabarry, the man mentioned in my journal of March 14th insulted Brother Carey. He asked why we came; and said, if we could employ the natives as carpenters, blacksmiths, &c., it would be very well: but that they did not *want our holiness*. In exact conformity with this sentiment, our Brahman told Brother Thomas, when here, "that he did not want the favour of God." ' — *Ibid.* p. 63.

'*June 22. Lord's Day.* A Brahman has been several times to disturb the children, and to curse Jesus Christ! Another Brahman complained to Brother Carey that, by our school and printing, we were now teaching the gospel to their children from their infancy.' — *Ibid.* p. 65.

'*June 29. Lord's Day.* This evening a Brahman went round amongst the people who were collected to hear Brother Carey, to persuade them not to accept of our papers. Thus "darkness struggles with the light." ' — *Ibid.* p. 66.

'It was deemed advisable to print 2000 copies of the New Testament, and also 500 additional copies of Matthew, for immediate distribution; to which are annexed some of the most remarkable prophecies in the Old Testament respecting Christ. These are now distributing, together with copies of several evangelical hymns, and a very earnest and pertinent address to the natives, respecting the gospel. It was written by Ram Boshoo, and contains a hundred lines in Bengalee verse. We hear that these papers are read with much attention, and that apprehensions are rising in the minds of some of the Brahmans whereunto these things may grow.' — *Ibid.* p. 69.

'We have printed several small pieces in Bengalee, which have had a large circulation.' — *Ibid.* p. 77.

Mr. Fountain's gratitude to Hervey.

'When I was about eighteen or nineteen years of age *Hervey's Meditations* fell into my hands. Till then I had read nothing but my Bible and the Prayer-book. This ushered me as it were into a new world! It expanded my mind, and excited a thirst after knowledge: and this was not all; I derived spiritual as well as intellectual advantages from it. I shall bless God for this book while I live upon earth, *and when I get to heaven, I will thank dear Hervey himself.* — *Ibid.* p. 90.

Hatred of the Natives to the Gospel.

Jan. 27. The inveterate hatred that the Brahmans every where show to the gospel, and the very name of Jesus, in which they are joined by many lewd fellows of the baser sort, requires no common degree of self-possession, caution, and prudence. The seeming failure of some we hoped well of is a source of considerable anxiety and grief.' — *Bapt. Miss.* Vol. II. p. 110.

'*Aug.* 31. *Lord's Day.* We have the honour of printing the first book that was ever printed in Bengalee; and this is the first piece in which Brahmans have been opposed, perhaps for thousands of years. All their books are filled with accounts to establish Brahmanism, and raise Brahmans to the seat of God. Hence they are believed to be inferior gods. All the waters of salvation in the country are supposed to meet in the foot of a Brahman. It is reckoned they have the keys of heaven and hell, and have power over sickness and health, life and death. O pray that Brahmanism may come down! — *Ibid.* p. 111.

'*Oct.* 3. Brother Marsham having directed the children in the Bengalee school to write out a piece, written by Brother Fountain (a kind of catechism), the schoolmaster reported yesterday that all the boys would leave the school rather than write it; that it was designed to make them lose caste, and make them *Feringas;* that is, persons who have descended from those who were formerly converted by the papists, and who are to this day held in the greatest contempt by the Hindoos. From this you may gather how much contempt a converted native would meet with.' — *Ibid.* pp. 113, 114.

'*Oct.* 26. *Lord's Day. Bharratt* told Brother Carey to-day what the people talked among themselves — "Formerly," say they, "here were no white people amongst us. Now the English have taken the country, and it is getting full of whites. Now also the white man's shaster is publishing. Is it not going to be fulfilled which is written in our shasters, that *all shall be of one caste;* and will not this caste be the gospel? — *Ibid.* p. 115.

'*Nov.* 7. He also attempted repeatedly to introduce Christ and him crucified; but they would immediately manifest the utmost dislike of the very name of him. Nay, in their turn they commended Creeshnoo, and invited Brother C. to believe in him.' — *Ibid.* p. 118.

'*Dec.* 23. This forenoon Gokool came to tell us that Kristno and his whole family were in confinement! Astonishing news! It seems the whole neighbourhood, as soon as it was noised

abroad that these people had lost caste, was in an uproar. It is said that two thousand people were assembled pouring their anathemas on these new converts.'—*Bapt. Miss.* Vol. II. p. 125.

'*Jan.* 12. The Brahmans and the young people show every degree of contempt; and the name of Christ is become a by-word, like the name *methodist* in England formerly.'—*Ibid.* p. 130.

'*Sept.* 15. I then took occasion to tell them that the Brahmans only wanted their money, and cared nothing about their salvation. To this they readily assented.'—*Ibid.* p. 134.

'*Nov.* 23. *Lord's Day.* Went with Brother Carey to the new pagoda, at the upper end of the town. About ten Brahmans attended. They behaved in the most scoffing and blasphemous manner, treating the name of Christ with the greatest scorn; nor did they discontinue their ridicule while Brother Carey prayed with them. No name amongst men seems so offensive to them as that of our adorable REDEEMER!'—*Ibid.* p. 138.

'*Dec.* 24. The Governor had the goodness to call on us in the course of the day, and desired us to secure the girl, at least within our walls, for a few days, as he was persuaded the people round the country were so exasperated at Kristno's embracing the gospel, that he could not answer for their safety. A number of the mob might come from twenty miles distant in the night, *and murder them all*, without the perpetrators being discovered. He believed, that had they obtained the girl, they would have murdered her before the morning, and thought they had been doing God service!'—*Ibid.* pp. 143, 144.

'*Jan.* 30. After speaking about ten minutes, a rude fellow began to be very abusive, and, with the help of a few boys, raised such a clamour that nothing could be heard. At length, seeing no hope of their becoming quiet, I retired to the other part of the town. They followed, hallooing, and crying "Hurree boll!" (an exclamation in honour of Veeshno). They at last began to pelt me with stones and dirt. One of the men, who knew the house to which Brother Carey was gone, advised me to accompany him thither, saying, that these people would not hear our words. Going with him, I met Brother C. We were not a little pleased that the devil had begun to bestir himself, inferring from hence that he suspected danger.'—*Ibid.* pp. 148, 149.

Feelings of a Hindoo Boy upon the Eve of Conversion.

'*Nov.* 18. One of the boys of the school, called Benjamin, is under considerable concern; indeed there is a general stir

amongst our children, which affords us great encouragement. The following are some of the expressions used in prayer by poor *Benjamin:* —

'"Oh Lord, the day of judgment is coming: the sun, and moon, and stars will all fall down. Oh, what shall I do in the day of judgment! Thou wilt break me to pieces [literal]. The Lord Jesus Christ was so good as to die for us poor souls: Lord, keep us all this day! Oh hell! gnashing, and beating, and beating! One hour weeping, another gnashing! We shall stay there for ever! I am going to hell! I am going to hell! Oh Lord, give me a new heart; give me a new heart, and wash away all my sins! Give me a new heart, that I may praise Him, that I may obey Him, that I may speak the truth, that I may never do evil things! Oh, I have many times sinned against thee, many times broken thy commandments, oh many times; and what shall I do in the day of judgment!"'—*Bapt. Miss.* Vol. II. pp. 162, 163.

Alarm of the Natives at the Preaching of the Gospel.

'From several parts of Calcutta he hears of people's attention being excited by reading the papers which we have scattered among them. Many begin to wonder that they never heard these things before, since the English have been so long in the country.'—*Ibid.* p. 223.

'Many of the natives have expressed their astonishment at seeing the converted Hindoos sit and eat with Europeans. It is what they thought would never come to pass. The priests are much alarmed for their tottering fabric, and rack their inventions to prop it up. They do not like the institution of the college in Calcutta, and that their sacred shasters should be explored by the unhallowed eyes of Europeans.'—*Ibid.* p. 233.

'Indeed, by the distribution of many copies of the Scriptures, and of some thousands of small tracts, a spirit of inquiry has been excited to a degree unknown at any former period.'—*Ibid.* p. 236.

'As he and Kristno walked through the street, the natives cried out, "What will this joiner do? (meaning Kristno.) Will he destroy the caste of us all? Is this Brahman going to be a Feringa?"'—*Ibid.* p. 245.

Account of Success in 1802—*Tenth Year of the Mission.*

'Wherever we have gone we have uniformly found, that *so long as people did not understand the report of our message, they*

appeared to listen; but the moment they understood something of it, they either became indifferent, or began to ridicule. This in general has been our reception.' — Bapt. Miss. Vol. II. p. 273.

Hatred of the Natives.

'*Sept.* 27. This forenoon three of the people arrived from Ponchetalokpool, who seemed very happy to see us. They inform us that the Brahmans had raised a great persecution against them; and when they set out on their journey hither, the mob assembled to hiss them away. After Brother Marsham had left that part of the country, they hung him in effigy, and some of the printed papers which he had distributed amongst them.' *Ibid.* p. 314.

Difficulty which the Mission experiences from not being able to get Converts shaved.

'Several persons there seemed willing to be baptized; but if they should, the village barber, forsooth, will not shave them! When a native loses caste, or becomes unclean, his barber and his priest will not come near him; and as they are accustomed to shave the head nearly all over, and cannot well perform this business themselves, it becomes a serious inconvenience.'—*Ibid.* p. 372.

Hatred of the Natives.

'*April* 24. *Lord's Day.* Brother Chamberlain preached at home, and Ward at Calcutta; Brother Carey was amongst the brethren, and preached at night. Kristno Prisaud, Ram Roteen, and others, were at Buddabatty, where they met with violent opposition. They were set upon as Feringas, as destroyers of the caste, as having eaten fowls, eggs, &c. As they attempted to return, the mob began to beat them, putting their hands on the back of their necks, and pushing them forward; and one man, even a civil officer, grazed the point of a spear against the body of Kristno Prisaud. When they saw that they could not make our friends angry by such treatment, they said, You *salla;* you will not be angry, will you? They then insulted them again, threw cow-dung mixed in gonga water at them, talked of making them a necklace of old shoes; beat

Neeloo with Ram Roteen's shoe, &c.; and declared, that if they ever came again, they would make an end of them.'—*Bapt. Miss.* Vol. II. p. 378.

A Plan for procuring an Order from Government to shave the Converts.

'After concluding with prayer, Bhorud Ghose, Sookur, and Torribot Bichess, took me into the field, and told me that their minds were quite decided; there was no necessity for exhorting them. There was only one thing that kept them from being baptized in the name of Jesus Christ. Losing caste in a large town like Serampore was a very different thing from losing caste in their village. If they declared themselves Christians, the barber of their village would no longer shave them; and, without shaving their heads and their beards they could not live. If an order could be obtained from the magistrate of the district for the barber to shave Christians as well as others, they would be immediately baptized.'—*Ibid.* p. 397.

We meet in these proceedings with the account of two Hindoos who had set up as gods, *Dulol* and *Ram Dass*. The missionaries, conceiving this schism from the religion of the Hindoos to be a very favourable opening for them, wait upon the two deities. With Dulol, who seems to be a very shrewd fellow, they are utterly unsuccessful; and the following is an extract from the account of their conference with Ram Dass:—

'After much altercation, I told him he might put the matter out of all doubt as to himself: he had only to come as a poor, repenting, suppliant sinner, and he would be saved, whatever became of *others*. To this he gave no other answer than a smile of contempt. I then asked him in what way the sins of these his followers would be removed; urging it as a matter of the last importance, as he knew that they were all sinners, and must stand before the righteous bar of God? After much evasion, he replied that he had fire in his belly, which would destroy the sins of all his followers!'—*Bapt. Miss.* Vol. II. p. 401.

A Brahman converted.

'*Dec.* 11. *Lord's Day.* A Brahman came from Nuddea. After talking to him about the gospel, which he said he was very willing to embrace, we sent him to Kristno's. He ate with them without hesitation, but discovered such a thirst for Bengalee rum as gave them a disgust.'

'*Dec.* 13. This morning *the Brahman decamped suddenly.*'—*Bapt. Miss.* Vol. II. p. 424.

Extent of Printing.

'*Sept.* 12. We are building an addition to our printing-office, where we employ seventeen printers and five book-binders. — The Brahman from near Bootan gives some hope that he has received the truth in love.' — *Ibid.* p. 483.

'The news of Jesus Christ, and of the church at Serampore, seems to have gone much further than I expected: it appears to be known to a few in most villages.'—*Ibid.* p. 487.

Hatred to the Gospel.

'The caste (says Mr. W.) is the great millstone round the necks of these people. Roteen wants shaving; but the barber here will not do it. He is run away lest he should be compelled. He says he will not shave Yesoo Kreest's people!' — *Ibid.* p. 493.

Success greater by Importunity in Prayer.

'With respect to their *success*, there are several particulars attending it worthy of notice. One is, that *it was preceded by a spirit of importunate prayer.* The brethren had all along committed their cause to God; but in the autumn of 1800 they had a special weekly prayer-meeting for a blessing on the work of the mission. At these assemblies, Mr. Thomas, who was then present on a visit, seems to have been more than usually strengthened to wrestle for a blessing; and, writing to a friend in America, he speaks of "the holy unction appearing on *all the missionaries*, especially of late; and of times of refreshing from the presence of the Lord, being solemn, frequent, and lasting." In connecting these things, we cannot but remember that previous to the outpouring of the Spirit in the days of

Pentecost, the disciples "continued with one accord in prayer and supplication."'—*Bapt. Miss. Pref.* Vol. III. p. vii.

What this success is, we shall see by the following extract:—

'The whole number baptized in Bengal since the year 1795, is *forty-eight*. Over many of these we rejoice with great joy; for others we tremble; and over some we are compelled to weep.'—*Bapt. Miss.* Vol. III. pp. 21, 22.

Hatred to the Gospel.

'*April 2.* This morning, several of our chief printing servants presented a petition, desiring they might have some relief, as they were compelled, in our Bengalee worship, to hear so many blasphemies against their gods! Brother Carey and I had a strong contention with them in the printing-office, and invited them to argue the point with Petumber, as his sermon had given them offence; but they declined it; though we told them that they were ten, and he was only one; that they were Brahmans, and he was only a sooder!'—*Ibid.* p. 36.

'The enmity against the gospel and its professors is universal. One of our baptized Hindoos wanted to rent a house: after going out two or three days, and wandering all the town over, he at last persuaded a woman to let him have a house: but though she was herself a Feringa, yet when she heard that he was a Brahman who had become a Christian, she insulted him, and drove him away; so that we are indeed made the offscouring of all things.'—*Ibid.* p. 38.

'I was sitting among our native brethren, at the Bengalee school, hearing them read and explain a portion of the word in turn, when an aged, grey-headed Brahman, well-dressed, came in; and standing before me, said, with joined hands, and a supplicating tone of voice, "Sahib! I am come to ask an alms." Beginning to weep, he repeated these words hastily; "I am come to ask an... an alms." He continued standing, with his hands in a supplicating posture, weeping. I desired him to say what alms; and told him, that by his looks, it did not seem as if he wanted any relief. At length, being pressed, he asked me to give him his son, pointing with his hand into the midst of our native brethren. I asked which was his son? He pointed to a young Brahman, named Soroop; and setting up a plaintive cry, said, that was his son. We tried to comfort him, and at last prevailed upon him to come and sit down upon the veranda.

Here he began to weep again; and said that the young man's mother was dying with grief.' — *Bapt. Miss.* Vol. III. p. 43.

'This evening Buxoo, a brother, who is servant with us, and Soroop, went to a market in the neighbourhood, where they were discovered to be *Yesoo Khreestare Loke* (Jesus Christ's people). The whole market was all in a hubbub: they clapped their hands, and threw dust at them. Buxoo was changing a rupee for cowries, when the disturbance began; and in the scuffle the man ran away with the rupee without giving the cowries.' — *Ibid.* p. 55.

'*Nov.* 24. This day Hawnye and Ram Khunt returned from their village. They relate that our Brother Fotick, who lives in the same village, was lately seized by the chief Bengalee man there; dragged from his house; his face, eyes, and ears clogged with cow-dung — his hands tied, and in this state confined several hours. They also tore to pieces all the papers, and the copy of the Testament, which they found in Fotick's house. A relation of these persecutors being dead, they did not molest Hawnye and Ram Khunt; but the townsfolk would not hear about the gospel: they only insulted them for becoming Christians.' — *Ibid.* p. 57.

'*Cutwa on the Ganges, Sept.* 3. 1804. This place is about seventy miles from Serampore, by the Hoogley river. Here I have procured a spot of ground, perhaps about two acres, pleasantly situated by two tanks, and a fine grove of mango trees, at a small distance from the town. It was with difficulty I procured a spot. I was forced to leave one, after I had made a beginning, through the violent opposition of the people. Coming to this, opposition ceased; and therefore I called it REHOBOTH; for Jehovah hath made room for us. Here I have raised a spacious bungalo.' — *Ibid.* p. 59.

It would perhaps be more prudent to leave the question of sending missions to India to the effect of these extracts, which appear to us to be quite decisive, both as to the danger of insurrection from the prosecution of the scheme, the utter unfitness of the persons employed in it, and the complete hopelessness of the attempt while pursued under such circumstances as now exist. But, as the Evangelical party who have got possession of our Eastern empire have brought forward a great deal of argument upon the question, it may be necessary to make to it some sort of reply.

We admit it to be the general duty of Christian

people to disseminate their religion among the Pagan nations who are subjected to their empire. It is true they have not the aid of miracles; but it is their duty to attempt such conversion by the earnest and abundant employment of the best human means in their power. We believe that we are in possession of a revealed religion; that we are exclusively in possession of a revealed religion; and that the possession of that religion can alone confer immortality, and best confer present happiness. This religion, too, teaches us the duties of general benevolence: and how, under such a system, the conversion of Heathens can be a matter of indifference, we profess not to be able to understand.

So much for the general rule:—now for the exceptions.

No man (not an Anabaptist) will, we presume, contend that it is our duty to preach the natives into an insurrection, or to lay before them, so fully and emphatically, the scheme of the gospel, as to make them rise up in the dead of the night and shoot their instructors through the head. If conversion be the greatest of all objects, the possession of the country to be converted is the only mean, in this instance, by which that conversion can be accomplished; for we have no right to look for a miraculous conversion of the Hindoos; and it would be little short of a miracle, if General *Oudinot* was to display the same spirit as the *serious* part of the Directors of the East India Company. Even for missionary purposes, therefore, the utmost discretion is necessary; and if we wish to teach the natives a better religion, we must take care to do it in a manner which will not inspire them with a passion for political change, or we shall inevitably lose our disciples altogether. To us it appears quite clear, from the extracts before us, that neither Hindoo nor Mahomedan are at all indifferent to the attacks made upon their religion; the arrogance and the irritability of the Mahomedan are universally acknowledged; and we put it to our readers, whether the Brahmans seem in these extracts to show the smallest disposition to behold the encroachments upon

their religion with passiveness and unconcern. A missionary who converted only a few of the refuse of society, might live for ever in peace in India, and receive his salary from his fanatical masters for pompous predictions of universal conversion, transmitted by the ships of the season; but, if he had any marked success among the natives, it could not fail to excite much more dangerous specimens of jealousy and discontent than those which we have extracted from the Anabaptist Journal. How is it in human nature that a Brahman should be indifferent to encroachments upon his religion? His reputation, his dignity, and in great measure his wealth, depend upon the preservation of the present superstitions; and why is it to be supposed that motives which are so powerful with all other human beings, are inoperative with him alone? If the Brahmans, however, are disposed to excite a rebellion in support of their own influence, no man, who knows any thing of India, can doubt that they have it in their power to effect it.

It is in vain to say that these attempts to diffuse Christianity do not originate from the government in India. The omnipotence of government in the East is well known to the natives. If government does not prohibit, it tolerates; if it tolerates the conversion of the natives, the suspicion may be easily formed that it encourages that conversion. If the Brahmans do not believe this themselves, they may easily persuade the common people that such is the fact; nor are there wanting, besides the activity of these new missionaries, many other circumstances to corroborate such a rumour. Under the auspices of the College at Fort William, the Scriptures are in a course of translation into the languages of almost the whole continent of Oriental India, and we perceive, that in aid of this object the Bible Society has voted a very magnificent subscription. The three principal chaplains of our Indian settlements are (as might be expected) of principles exactly corresponding with the enthusiasm of their employers at home; and their zeal upon the subject of religion has shone and burnt with the most exemplary fury. These circum-

stances, if they do not really impose upon the minds of the leading natives, may give them a very powerful handle for misrepresenting the intentions of government to the lower orders

We see from the massacre of Vellore what a powerful engine attachment to religion may be rendered in Hindostan. The rumours might all have been false; but that event shows they were tremendously powerful when excited. The object, therefore, is not only not to do any thing violent and unjust upon subjects of religion, but not to give any strong colour to jealous and disaffected natives for misrepresenting your intentions.

All these observations have tenfold force, when applied to an empire which rests so entirely upon opinion. If physical force could be called in to stop the progress of error, we could afford to be misrepresented for a season; but 30,000 white men living in the midst of 70 millions sable subjects, must be always in the right, or at least never represented as grossly in the wrong. Attention to the prejudices of the subject is wise in all governments, but quite indispensable in a government constituted as our empire in India is constituted; where an uninterrupted series of dexterous conduct is not only necessary to our prosperity, but to our existence.

Those reasonings are entitled to a little more consideration at a period when the French threaten our existence in India by open force, and by every species of intrigue with the native powers. In all governments, every thing takes its tone from the head: fanaticism has got into the government at home; fanaticism will lead to promotion abroad. The civil servant in India will not only not dare to exercise his own judgment, in checking the indiscretions of ignorant missionaries; but he will strive to recommend himself to his holy masters in Leadenhall Street, by imitating Brother Cran and Brother Ringletaube, and by every species of fanatical excess. Methodism at home is no unprofitable game to play. In the East it will soon be the infallible road to promotion. This is the great evil: if the management was in the hands of men who were as discreet and wise

in their devotion, as they are in matters of temporal welfare, the desire of putting an end to missions might be premature and indecorous. But the misfortune is, the men who wield the instrument ought not, in common sense and propriety, to be trusted with it for a single instant. Upon this subject, they are quite insane and ungovernable; they would deliberately, piously, and conscientiously expose our whole Eastern empire to destruction, for the sake of converting half a dozen Brahmans, who, after stuffing themselves with rum and rice, and borrowing money from the missionaries, would run away and cover the gospel and its professors with every species of impious ridicule and abuse.

Upon the whole, it appears to us hardly possible to push the business of proselytism in India to any length, without incurring the utmost risk of losing our empire. The danger is more tremendous, because it may be so sudden; religious fears are a very probable cause of disaffection in the troops; if the troops are generally disaffected, our Indian empire may be lost to us as suddenly as a frigate or a fort; and that empire is governed by men who, we are very much afraid, would feel proud to lose it in such a cause.

'But I think it my duty to make a solemn appeal, to all who still retain the fear of God, and who admit that religion and the course of conduct which it prescribes are not to be banished from the affairs of nations — now when the political sky, so long overcast, has become more lowering and black than ever — whether this is a period for augmenting the weight of our national sins and provocations, by an *exclusive* TOLERATION *of idolatry;* a crime which, unless the Bible be a forgery, has actually drawn forth the heaviest denunciations of vengeance, and the most fearful inflictions of the Divine displeasure.' — *Considerations*, &c., p. 98.

Can it be credited that this is an extract from a pamphlet generally supposed to be written by a noble Lord at the Board of Control, from whose official interference the public might have expected a corrective to the pious temerity of others?

The other leaders of the party, indeed, make at present

great professions of toleration, and express the strongest abhorrence of using violence to the natives. This does very well for a beginning: but we have little confidence in such declarations. We believe their fingers itch to be at the stone and clay gods of the Hindoos; and that, in common with the noble Controller, they attribute a great part of our national calamities to these ugly images of deities on the other side of the world. We again repeat, that upon such subjects, the best and ablest men, if once tinged by fanaticism, are *not to be trusted for a single moment.*

2*dly*, Another reason for giving up the task of conversion, is the want of success. In India, religion extends its empire over the minutest actions of life. It is not merely a law for moral conduct, and for occasional worship; but it dictates to a man his trade, his dress, his food, and his whole behaviour. His religion also punishes a violation of its exactions, not by eternal and future punishments, but by present infamy. If a Hindoo is irreligious, or, in other words, if he loses his caste, he is deserted by father, mother, wife, child, and kindred, and becomes instantly a solitary wanderer upon the earth: to touch him, to receive him, to eat with him, is a pollution producing a similar loss of caste; and the state of such a degraded man is worse than death itself. To these evils a Hindoo must expose himself, before he becomes a Christian; and this difficulty must a missionary overcome, before he can expect the smallest success; a difficulty which, it is quite clear, that they themselves, after a short residence in India, consider to be insuperable.

As a proof of the tenacious manner in which the Hindoos cling to their religious prejudices, we shall state two or three very short anecdotes, to which any person who has resided in India might easily produce many parallels.

'In the year 1766, the late Lord Clive and Mr. Verelst employed the whole influence of Government to restore a Hindoo to his caste, who had forfeited it, not by any neglect of his own, but by having been compelled, by a most unpardonable act of

violence, to swallow a drop of cow broth. The Brahmans, from the peculiar circumstances of the case, were very anxious to comply with the wishes of Government; the principal men among them met once at Kishnagur, and once at Calcutta; but after consultations, and an examination of their most ancient records, they declared to Lord Clive, that as there was no precedent to justify the act, they found it *impossible* to restore the unfortunate man to his caste, and he died soon after of a broken heart.' — *Scott Waring's Preface*, p. lvi.

It is the custom of the Hindoos, to expose dying people upon the banks of the Ganges. There is something peculiarly holy in that river; and it soothes the agonies of death, to look upon its waters in the last moments. A party of English were coming down in a boat, and perceived upon the bank a pious Hindoo, in a state of the last imbecility—about to be drowned by the rising of the tide, after the most approved and orthodox manner of their religion. They had the curiosity to land; and as they perceived some more signs of life than were at first apparent, a young Englishman poured down his throat the greatest part of a bottle of lavender-water, which he happened to have in his pocket. The effects of such a stimulus, applied to a stomach accustomed to nothing stronger than water, were instantaneous and powerful. The Hindoo revived sufficiently to admit of his being conveyed to the boat, was carried to Calcutta, and perfectly recovered. He had drank, however, in the company of Europeans;—no matter whether voluntary or involuntary—the offence was committed: he lost caste, was turned away from his home, and avoided, of course, by every relation and friend. The poor man came before the police, making the bitterest complaints upon being restored to life; and for three years the burden of supporting him fell upon the mistaken Samaritan, who had rescued him from death. During that period, scarcely a day elapsed in which the degraded resurgent did not appear before the European, and curse him with the bitterest curses—as the cause of all his misery and desolation. At the end of that period he fell ill, and of course was not again thwarted in his passion for dying. The writer of this article

vouches for the truth of this anecdote; and many persons who were at Calcutta at the time must have a distinct recollection of the fact, which excited a great deal of conversation and amusement, mingled with compassion.

It is this institution of castes, which has preserved India in the same state in which it existed in the days of Alexander; and which would leave it without the slightest change in habits and manners, if we were to abandon the country to-morrow. We are astonished to observe the *late resident* in Bengal speaking of the fifteen millions of Mahomedans in India as converts from the Hindoos; an opinion, in support of which he does not offer the shadow of an argument, except by asking, whether the Mahomedans have the Tartar face? and if not, how they can be the descendants of the first conquerors of India? Probably, not altogether. But does this writer imagine, that the Mahomedan empire could exist in Hindostan for 700 years, without the intrusion of Persians, Arabians, and every species of Mussulman adventurers from every part of the East, which had embraced the religion of Mahomed? And let them come from what quarter they would, could they ally themselves to Hindoo women, without producing in their descendants an approximation to the Hindoo features? Dr. Robertson, who has investigated this subject with the greatest care, and looked into all the authorities, is expressly of an opposite opinion; and considers the Mussulman inhabitants of Hindostan to be merely the descendants of Mahomedan adventurers, and not converts from the Hindoo faith.

'The armies' (says Orme) 'which made the first conquests for the heads of the respective dynasties, or for other invaders, left behind them numbers of Mahomedans, who, seduced by a finer climate, and a richer country, forgot their own.

'The Mahomedan princes of India naturally gave a preference to the service of men of their own religion, who, from whatever country they came, were of a more vigorous constitution than the stoutest of the subjected nation. This preference has continually encouraged ad-

venturers from Tartary, Persia, and Arabia, to seek their fortunes under a government from which they were sure of receiving greater encouragement than they could expect at home. From these origins, time has formed in India a mighty nation of near ten millions of Mahomedans.—*Orme's Indostan*, I. p. 24.

Precisely similar to this is the opinion of Dr. Robertson, Note xl.—*Indian Disquisition.*

As to the religion of the Ceylonese, from which the Bengal *resident* would infer the facility of making converts of the Hindoos; it is to be observed, that the religion of Boudhou, in ancient times, extended from the north of Tartary to Ceylon, from the Indus to Siam, and (if Foe and Boudhou are the same persons) over China. That of the two religions of Boudhou and Bramá, the one was the parent of the other, there can be very little doubt; but the comparative antiquity of the two is so very disputed a point, that it is quite unfair to state the case of the Ceylonese as an instance of conversion from the Hindoo religion to any other: and even if the religion of Bramá is the most ancient of the two, it is still to be proved, that the Ceylonese professed that religion before they changed it for their present faith. In point of fact, however, the boasted Christianity of the Ceylonese is proved by the testimony of the missionaries themselves, to be little better than nominal. The following extract from one of their own communications, dated Columbo, 1805, will set this matter in its true light:—

'The elders, deacons, and some of the members of the Dutch congregation, came to see us, and we paid them a visit in return, and made a little inquiry concerning the state of the church on this island, which is, in one word, *miserable!* One hundred thousand of those who are called Christians (because they are baptized) need not go back to heathenism, for *they never have been any thing else but heathens*, worshippers of Budda: they have been induced, for worldly reasons, to be baptized. O Lord have mercy on the poor inhabitants of this populous island!'—*Trans. Miss. Soc.* II. 265.

What success the Syrian Christians had in making

converts; in what degree they have gained their numbers by victories over the native superstition, or lost their original numbers by the idolatrous examples to which for so many centuries they have been exposed; are points wrapt up in so much obscurity, that no kind of inference, as to the facility of converting the natives, can be drawn from them. Their present number is supposed to be about 150,000.

It would be of no use to quote the example of Japan and China, even if the progress of the faith in these empires had been much greater than it is. We do not say, it is difficult to convert the Japanese, or the Chinese; but the Hindoos. We are not saying, it is difficult to convert human creatures; but difficult to convert human creatures with such institutions. To mention the example of other nations who have them not, is to pass over the material objection, and to answer others which are merely imaginary, and have never been made.

3*dly*, The duty of conversion is less plain, and less imperious, when conversion exposes the convert to great present misery. An African, or an Otaheite proselyte, might not perhaps be less honoured by his countrymen if he became a Christian; a Hindoo is instantly subjected to the most perfect degradation. A change of faith might increase the immediate happiness of any other individual; it annihilates for ever all the *human* comforts which a Hindoo enjoys. The eternal happiness which you proffer him, is therefore less attractive to him than to any other heathen, from the life of misery by which he purchases it.

Nothing is more precarious than our empire in India. Suppose we were to be driven out of it to-morrrow, and to leave behind us twenty thousand converted Hindoos; it is most probable they would relapse into heathenism; but their original station in society could not be regained. The duty of making converts, therefore, among such a people, as it arises from the general duty of benevolence, is less strong than it would be in many other cases; because, situated as we are, it is quite certain

we shall expose them to a great deal of misery, and not quite certain we shall do them any future good.

4thly, Conversion is no duty at all, if it merely destroys the old religion, without really and effectually teaching the new one. Brother Ringletaube may write home that he makes a Christian, when, in reality, he ought only to state that he has destroyed a Hindoo. Foolish and imperfect as the religion of a *Hindoo* is, it is at least some restraint upon the intemperance of human passions. It is better a Brahmin should be respected, than that nobody should be respected. A Hindoo had better believe, that a deity, with an hundred legs and arms, will reward and punish him hereafter, than that he is not to be punished at all. Now, when you have destroyed the faith of a Hindoo, are you quite sure that you will graft upon his mind fresh principles of action, and make him any thing more than a nominal Christian?

You have 30,000 Europeans in India, and 60 millions of other subjects. If proselytism were to go on as rapidly as the most visionary Anabaptist could dream or desire, in what manner are these people to be taught the genuine truths and practices of Christianity? Where are the clergy to come from? Who is to defray the expense of the establishment? and who can foresee the immense and perilous difficulties of bending the laws, manners, and institutions of a country, to the dictates of a new religion? If it were easy to persuade the Hindoos that their own religion was folly, it would be infinitely difficult effectually to teach them any other. They would tumble their own idols into the river, and you would build them no churches: you would destroy all their present motives for doing right and avoiding wrong, without being able to fix upon their minds the more sublime motives by which you profess to be actuated. What a missionary will do hereafter with the heart of a convert, is a matter of doubt and speculation. He is quite certain, however, that he must accustom the man to see himself considered as infamous; and good principles can hardly be exposed to a ruder shock.

Whoever has seen much of Hindoo Christians must have perceived, that the man who bears that name is very commonly nothing more than a drunken reprobate, who conceives himself at liberty to eat and drink any thing he pleases, and annexes hardly any other meaning to the name of Christianity. Such sort of converts may swell the list of names, and gratify the puerile pride of a missionary; but what real, discreet Christian, can wish to see such Christianity prevail? But it will be urged, if the present converts should become worse Hindoos, and very indifferent Christians, still the next generation will do better; and by degrees, and at the expiration of half a century, or a century, true Christianity may prevail. We may apply to such sort of Jacobin converters what Mr. Burke said of the Jacobin politicians in his time,—'To such men a whole generation of human beings are of no more consequence than a frog in an air-pump.' For the distant prospect of doing, what most probably, after all, they will never be able to effect, there is no degree of present misery and horror to which they will not expose the subjects of their experiment.

As the duty of making proselytes springs from the duty of benevolence, there is a priority of choice in conversion. The greatest zeal should plainly be directed to the most desperate misery and ignorance. Now, in comparison to many other nations who are equally ignorant of the truths of Christianity, the Hindoos are a civilised and a moral people. That they have remained in the same state for so many centuries, is at once a proof, that the institutions which established that state could not be highly unfavourable to human happiness. After all that has been said of the vices of the Hindoos, we believe that a Hindoo is more mild and sober than most Europeans, and as honest and chaste. In astronomy the Hindoos have certainly made very high advances;—some, and not an unimportant progress in many sciences. As manufacturers, they are extremely ingenious—and as agriculturists, industrious. Christianity would improve them; (whom would it not im-

prove?) but if Christianity cannot be extended to all, there are many other nations who want it more.*

The Hindoos have some very savage customs, which it would be desirable to abolish. Some swing on hooks, some run kimes through their hands, and widows burn themselves to death: but these follies (even the last) are quite voluntary on the part of the sufferers. We dislike all misery, voluntary or involuntary; but the difference between the torments which a man chooses, and those which he endures from the choice of others, is very great. It is a considerable wretchedness, that men and women should be shut up in religious houses; but it is only an object of legislative interference, when such incarceration is compulsory. Monasteries and nunneries with us would be harmless institutions; because the moment a devotee found he had acted like a fool, he might avail himself of the discovery and run away; and so may a Hindoo, if he repents of his resolution of running hooks into his flesh.

The duties of conversion appear to be of less importance, when it is impossible to procure proper persons to undertake them, and when such religious embassies, in consequence, devolve upon the lowest of the people. Who wishes to see scrofula and atheism cured by a single sermon in Bengal? who wishes to see the religious hoy riding at anchor in the Hoogly river? or shoals of jumpers exhibiting their nimble piety before the learned Brahmans of Benares? This madness is disgusting and dangerous enough at home: — Why are we to send out little detachments of maniacs to spread over the fine regions of the world the most unjust and contemptible opinion of the gospel? The wise and rational part of the Christian ministry find they have enough to do at home to combat with passions unfavourable to human happiness, and to make men act up to their professions. But if a tinker is a devout man,

* We are here, of course, arguing the question only in a worldly point of view. This is one point of view in which it must be placed, though certainly the lowest and least important.

he infallibly sets off for the East. Let any man read the Anabaptist missions;—can he do so, without deeming such men pernicious and extravagant in their own country,—and without feeling that they are benefiting us much more by their absence, than the Hindoos by their advice?

It is somewhat strange, in a duty which is stated by one party to be so clear and so indispensable, that no man of moderation and good sense can be found to perform it. And if no other instruments remain but visionary enthusiasts, some doubt may be honestly raised whether it is not better to drop the scheme entirely.

Shortly stated, then, our argument is this:—We see not the slightest prospect of success;—we see much danger in making the attempt;—and we doubt if the conversion of the Hindoos would ever be more than nominal. If it is a duty of general benevolence to convert the Heathen, it is less a duty to convert the Hindoos than any other people, because they are already highly civilised, and because you must infallibly subject them to infamy and present degradation. The instruments employed for these purposes are calculated to bring ridicule and disgrace upon the gospel; and in the discretion of those at home, whom we consider as their patrons, we have not the smallest reliance; but, on the contrary, we are convinced they would behold the loss of our Indian empire, not with the humility of men convinced of erroneous views and projects, but with the pride, the exultation, and the alacrity of martyrs.

Of the books which have handled this subject on either side, we have little to say. Major Scott Waring's book is the best against the Missions; but he wants arrangement and prudence. The late resident writes well; but is miserably fanatical towards the conclusion. Mr. Cunningham has been diligent in looking into books upon the subject: and though an *evangelical* gentleman, is not uncharitable to those who differ from him in opinion. There is a passage in the publication of his reverend brother, Mr. Owen, which, had we been less

accustomed than we have been of late to this kind of writing, would appear to be quite incredible.

'I have not pointed out the comparative indifference, upon Mr. Twining's principles, between one religion and another, to the welfare of a people; nor the impossibility, on those principles, of India being Christianized by any human means, so long as it shall remain under the dominion of the Company; nor *the alternative to which Providence is by consequence reduced, of either giving up that country to everlasting superstition, or of working some miracle in order to accomplish its conversion.*' — *Owen's Address*, p. 28.

This is really beyond any thing we ever remember to have read. The hoy, the cock-fight, and the religious newspaper, are pure reason when compared to it. — The idea of *reducing Providence to an alternative!!* and, by a motion at the India House, carried by ballot! We would not insinuate, in the most distant manner, that Mr. Owen is not a gentleman of the most sincere piety; but the misfortune is, all extra superfine persons accustom themselves to a familiar phraseology upon the most sacred subjects, which is quite shocking to the common and inferior orders of Christians. — *Providence reduced to an alternative!!!!!* Let it be remembered, this phrase comes from a member of a religious party, who are loud in their complaints of being confounded with enthusiasts and fanatics.

We cannot conclude without the most pointed reprobation of the low mischief of the Christian Observer; a publication which appears to have no other method of discussing a question fairly open to discussion, than that of accusing their antagonists of infidelity. No art can be more unmanly, or, if its consequences are foreseen, more wicked. — If this publication had been the work of a single individual, we might have passed it over in silent disgust; but as it is looked upon as the organ of a great political religious party in this country, we think it right to notice the very unworthy manner in which they are attempting to extend their influence. For ourselves, if there were a fair prospect of carrying the gospel into regions where it was before unknown, —

if such a project did not expose the best possessions of the country to extreme danger, and if it was in the hands of men who were discreet as well as devout, we should consider it to be a scheme of true piety, benevolence, and wisdom: but the baseness and malignity of fanaticism shall never prevent us from attacking its arrogance, its ignorance, and its activity. For what vice can be more tremendous than that which, while it wears the outward appearance of religion, destroys the happiness of man, and dishonours the name of God?

CATHOLICS. (E. Review, 1808.)

History of the Penal Laws against the Irish Catholics, from the Treaty of Limerick to the Union. By Henry Parnell, Esq. M. P.

The various publications which have issued from the press in favour of religious liberty, have now nearly silenced the arguments of their opponents; and, teaching sense to some, and inspiring others with shame, have left those only on the field who can neither learn nor blush.

But, though *the argument* is given up, and the justice of the Catholic cause admitted, it seems to be generally conceived, that their case, at present, is utterly hopeless; and that, to advocate it any longer, will only irritate the oppressed, without producing any change of opinion in those by whose influence and authority that oppression is continued. To this opinion, unfortunately too prevalent, we have many reasons for not subscribing.

We do not understand what is meant in this country by the notion, that a measure, of consummate wisdom and imperious necessity, is to be deferred for any time, or to depend upon any contingency. Whenever it can be made clear to the understandings of the great mass of enlightened people, that any system of political conduct is necessary to the public welfare, every obstacle (as it ought) will be swept away before it; and as we conceive it to be by no means improbable, that the country may, ere long, be placed in a situation where its safety or ruin will depend upon its conduct towards the Catholics, we sincerely believe we are doing our duty in throwing every possible light on this momentous question. Neither do we understand where this passive submission to ignorance and error is to end. Is it confined to religion? or does it extend to war and

peace, as well as religion? Would it be tolerated, if any man were to say, 'Abstain from all arguments in favour of peace; the court have resolved upon eternal war; and, as you cannot have peace, to what purpose urge the necessity of it?' We answer, — that courts must be presumed to be open to the influence of reason; or, if they were not, to the influence of prudence and discretion, when they perceive the public opinion to be loudly and clearly against them. To lie by in timid and indolent silence, — to *suppose* an inflexibility, in which no court ever could, under pressing circumstances, persevere, — and to neglect a regular and vigorous appeal to public opinion, is to give up all chance of doing good, and to abandon the only instrument by which the few are ever prevented from ruining the many.

It is folly to talk of any other *ultimatum* in government than perfect justice to the fair claims of the subject. The concessions to the Irish Catholics in 1792, were to be the *ne plus ultra*. Every engine was set on foot to induce the grand juries in Ireland to petition against further concessions; and, in six months afterwards, government were compelled to introduce, themselves, those further relaxations of the penal code, of which they had just before assured the Catholics they must abandon all hope. Such is the absurdity of supposing, that a few interested and ignorant individuals can postpone, at their pleasure and caprice, the happiness of millions.

As to the feeling of irritation with which such continued discussion may inspire the Irish Catholics, we are convinced that no opinion could be so prejudicial to the cordial union which we hope may always subsist between the two countries, as that all the efforts of the Irish were unavailing, — that argument was hopeless, — that their case was prejudged with a sullen inflexibility which circumstances could not influence, pity soften, or reason subdue.

We are by no means convinced, that the decorous silence recommended upon the Catholic question would

be rewarded by those future concessions, of which many persons appear to be so certain. We have a strange incredulity where persecution is to be abolished, and any class of men restored to their indisputable rights. When we see it done, we will believe it. Till it is done, we shall always consider it to be highly improbable—much too improbable—to justify the smallest relaxation in the Catholics themselves, or in those who are well-wishers to their cause. When the fanciful period at present assigned for the emancipation arrives, new scruples may arise—fresh forbearance be called for—and the operations of common sense be deferred for another generation. Toleration never had a present tense, nor taxation a future one. The answer which Paul received from Felix, he owed to the subject on which he spoke. When justice and righteousness were his theme, Felix told him to go away, and he would hear him some other time. All men who have spoken to courts upon such disagreeable topics, have received the same answer. Felix, however, trembled when he gave it; but his fear was ill directed. He trembled at the subject—he ought to have trembled at the delay.

Little or nothing is to be expected from the shame of deferring what it is so wicked and perilous to defer. Profligacy in taking office is so extreme, that we have no doubt public men may be found, who, for half a century, would postpone all remedies for a *pestilence*, if the preservation of their places depended upon the propagation of the virus. To us, such kind of conduct conveys no other action than that of sordid avaricious impudence:—it puts to sale the best interests of the country for some improvement in the wines and meats and carriages which a man uses—and encourages a new political morality which may always postpone any other great measure—and every other great measure, as well as the emancipation of the Catholics.

We terminate this apologetical preamble with expressing the most earnest hope that the Catholics will not, from any notion that their cause is effectually carried, relax in any one constitutional effort necessary to

their purpose. Their cause is the cause of common sense and justice: — the safety of England and of the world may depend upon it. It rests upon the soundest principles; leads to the most important consequences; and therefore cannot be too frequently brought before the notice of the public.

The book before us is written by Mr. Henry Parnell, the brother of Mr. William Parnell, author of the Historical Apology, reviewed in one of our late Numbers; and it contains a very well-written history of the penal laws enacted against the Irish Catholics, from the peace of Limerick, in the reign of King William, to the late Union. Of these we shall present a very short, and, we hope even to loungers, a readable abstract.

The war carried on in Ireland against King William cannot deserve the name of a rebellion: — it was a struggle for their lawful Prince, whom they had sworn to maintain; and whose zeal for the Catholic religion, whatever effect it might have produced in England, could not by them be considered as a crime. This war was terminated by the surrender of Limerick, upon conditions by which the Catholics hoped, and very rationally hoped, to secure to themselves the free enjoyment of their religion in future, and an exemption from all those civil penalties and incapacities which the reigning creed is so fond of heaping upon its subjugated rivals.

By the various articles of this treaty, they are to enjoy such privileges in the exercise of their religion, as they did enjoy in the time of Charles II.: and the King promises upon the meeting of Parliament, 'to endeavour to procure for them such *further security* in that particular, as may preserve them *from any disturbance* on account of their said religion.' They are to be restored to their estates, privileges, and immunities, as they enjoyed them in the time of Charles II. The gentlemen are to be allowed to carry arms; and no other oath is to be tendered to the Catholics who submit to King William, than the oath of allegiance. These and other articles, *King William ratifies for himself, his heirs and successors, as far as in him lies; and confirms the*

same, and every other clause and matter therein contained.

These articles were signed by the English general on the 3d of October, 1691; and diffused comfort, confidence, and tranquillity among the Catholics. On the 22d of October, the English Parliament excluded Catholics from the Irish Houses of Lords and Commons, by compelling them to take the oaths of supremacy before admission.

In 1695, the Catholics were deprived of all means of educating their children, at home or abroad, and of the privilege of being guardians to their own or to other persons' children. Then all the Catholics were disarmed — and then all the priests banished. *After this* (probably by way of joke), an act was passed to *confirm* the treaty of Limerick, — the great and glorious King William totally forgetting the contract he had entered into, of recommending the religious liberties of the Catholics to the attention of Parliament.

On the 4th of March, 1704, it was enacted, that any son of a Catholic, who would turn Protestant, should succeed to the family estate, which from that moment could no longer be sold, or charged with debt and legacy. On the same day, Popish fathers were debarred, by a penalty of 500*l.*, from being guardians to their own children. If the child, however young, declared himself a Protestant, he was to be delivered immediately to the custody of some Protestant relation. — No Protestant to marry a Papist. — No Papist to purchase land, or take a lease of land for more than thirty-one years. If the profits of the lands so leased by the Catholic amounted to above a certain rate settled by the act, — *farm to belong to the first Protestant who made the discovery.* — No Papist to be in a line of entail; but the estate to pass on to the next Protestant heir, as if the Papist were dead. If a Papist dies intestate, and no Protestant heir can be found, property to be equally divided among all the sons; or, if he has none, among all the daughters. By the 16th clause of this bill, no Papist to hold any office civil or military. — Not to

dwell in Limerick or Galway, except on certain conditions. — Not to vote at elections. — Not to hold advowsons.

In 1709, Papists were prevented from holding an annuity for life. If any son of a Papist chose to turn Protestant, and enrol the certificate of his conversion in the Court of Chancery, that court is empowered to compel his father to state the value of his property upon oath, and to make out of that property a competent allowance to the son, at their own discretion, not only for his present maintenance, but for his future portion after the death of his father. An increase of jointure to be enjoyed by Papist wives, upon their conversion. — Papists keeping schools, to be prosecuted as convicts. — Popish priests who are converted, to receive 30*l.* *per annum.*

Rewards are given by the same act for the discovery of Popish clergy; — 50*l.* for discovering a Popish bishop; 20*l.* for a common Popish clergyman; 10*l.* for a Popish usher! Two justices of the peace can compel any Papist above 18 years of age to disclose every particular which has come to his knowledge respecting Popish priests, celebration of mass, or Papist schools. — Imprisonment for a year if he refuses to answer. — No body can hold property in trust for a Catholic. — Juries, in all trials growing out of these statutes, to be Protestants. — No Papist to take more than two apprentices, except in the linen trade. — All the Catholic clergy to give in their names and places of abode at the quarter-sessions, and to keep no curates. — Catholics not to serve on grand juries. — In any trial upon statutes for strengthening the Protestant interest, a Papist juror may be peremptorily challenged.

In the next reign, Popish horses were attached, and allowed to be seized for the militia. — Papists cannot be either high or petty constables. — No Papists to vote at elections. — Papists in towns to provide Protestant watchmen; — and not to vote at vestries.

In the reign of George II., Papists were prohibited from being barristers. Barristers and solicitors mar-

rying Papists, considered to be Papists, and subjected to all penalties as such. Persons robbed by privateers, during a war with a Popish prince, to be indemnified by grand jury presentments, and the money to be levied on the *Catholics* only. No Papist to marry a Protestant; — any priest celebrating such a marriage *to be hanged.*

During all this time, there was not the slightest rebellion in Ireland.

In 1715 and 1745, while Scotland and the north of England were up in arms, not a man stirred in Ireland; yet the spirit of persecution against the Catholics continued till the 18th of his present Majesty; and then gradually gave way to the increase of knowledge, the humanity of our Sovereign, the abilities of Mr. Grattan, the weakness of England struggling in America, and the dread inspired by the French revolution.

Such is the rapid outline of a code of laws which reflects indelible disgrace upon the English character, and explains but too clearly the cause of that hatred in which the English name has been so long held in Ireland. It would require centuries to efface such an impression; and yet, when we find it fresh, and operating at the end of a few years, we explain the fact by every cause which can degrade the Irish, and by none which can remind us of our own scandalous policy. With the folly and the horror of such a code before our eyes, — with the conviction of recent and domestic history, that mankind are not to be lashed and chained out of their faith, — we are striving to teaze and worry them into a better theology. Heavy oppression is removed; light insults and provocations are retained; the scourge does not fall upon their shoulders, but it sounds in their ears. And this is the conduct we are pursuing, when it is still a great doubt whether this country alone may not be opposed to the united efforts of the whole of Europe. It is really difficult to ascertain which is the most utterly destitute of common sense, — the capricious and arbitrary stop we have made in our concessions to the

Catholics, or the precise period we have chosen for this grand effort of obstinate folly.

In whatsoever manner the contest now in agitation on the Continent may terminate, its relation to the emancipation of the Catholics will be very striking. If the Spaniards succeed in establishing their own liberties, and in rescuing Europe from the tyranny under which it at present labours, it will still be contended, within the walls of our own Parliament, that the Catholics cannot fulfil the duties of social life. Venal politicians will still argue that the time is not yet come. Sacred and lay sycophants will still lavish upon the Catholic faith their well-paid abuse, and England still passively submit to such a disgraceful spectacle of ingratitude and injustice. If, on the contrary (as may probably be the case), the Spaniards fall before the numbers and military skill of the French, then are we left alone in the world, without another ray of hope; and compelled to employ, against internal disaffection, that force which, exalted to its utmost energy, would in all probability prove but barely equal to the external danger by which we should be surrounded. Whence comes it that these things are universally admitted to be true, but looked upon in servile silence by a country hitherto accustomed to make great efforts for its prosperity, safety, and independence?

METHODISM. (E. Review, 1809.)

Strictures on two Critiques in the Edinburgh Review, on the Subject of Methodism and Missions; with Remarks on the Influence of Reviews, in general, on Morals and Happiness. By John Styles. 8vo. London, 1809.

In routing out a nest of consecrated cobblers, and in bringing to light such a perilous heap of trash as we were obliged to work through, in our articles upon the Methodists and Missionaries, we are generally conceived to have rendered an useful service to the cause of rational religion. Every one, however, at all acquainted with the true character of Methodism, must have known the extent of the abuse and misrepresentation to which we exposed ourselves in such a service. All this obloquy, however, we were very willing to encounter, from our conviction of the necessity of exposing and correcting the growing evil of fanaticism. In spite of all misrepresentation, we have ever been, and ever shall be, the sincere friends of sober and rational Christianity. We are quite ready, if any fair opportunity occur, to defend it, to the best of our ability, from the tiger-spring of infidelity; and we are quite determined, if we can prevent such an evil, that it shall not be eaten up by the nasty and numerous vermin of Methodism. For this purpose, we shall proceed to make a few short remarks upon the sacred and silly gentleman before us, — not, certainly, because we feel any sort of anxiety as to the effect of his strictures on our own credit or reputation, but because his direct and articulate defence of the principles and practices which we have condemned, affords us the fairest opportunity of exposing, still more clearly, both the extravagance and the danger of these popular sectaries.

These very impudent people have one ruling canon, which pervades every thing they say and do. *Whoever*

is unfriendly to Methodism, is an infidel and an atheist. This reasonable and amiable maxim, repeated, in every form of dulness, and varied in every attitude of malignity, is the sum and substance of Mr. Styles's pamphlet. Whoever wishes to rescue religion from the hands of didactic artisans — whoever prefers a respectable clergyman for his teacher to a delirious mechanic — whoever wishes to keep the intervals between churches and lunatic asylums as wide as possible — all such men, in the estimation of Mr. Styles, are nothing better than open or concealed enemies of Christianity. His catechism is very simple. In what hoy do you navigate? By what shoemaker or carpenter are you instructed? What miracles have you to relate? Do you think it sinful *to reduce Providence to an alternative*, &c. &c. &c. Now, if we were to content ourselves with using to Mr. Styles, while he is dealing about his imputations of infidelity, the uncourtly language which is sometimes applied to those who are little curious about truth or falsehood, what Methodist would think the worse of him for such an attack? Who is there among them that would not glory to lie for the tabernacle? who that would not believe he was pleasing his Maker, by sacrificing truth, justice, and common sense, to the interests of his own little chapel, and his own deranged instructor? Something more than contradiction or confutation, therefore, is necessary to discredit those charitable dogmatists, and to diminish their pernicious influence; — and the first accusation against us is, that we have endeavoured to add ridicule to reasoning.

We are a good deal amused, indeed, with the extreme disrelish which Mr. John Styles exhibits to the humour and pleasantry with which he admits the Methodists to have been attacked; but Mr. John Styles should remember, that it is not the practice with destroyers of vermin to allow the little victims a *veto* upon the weapons used against them. If this were otherwise, we should have one set of vermin banishing small-tooth combs; another protesting against mouse-traps; a third prohibiting the finger and thumb; a fourth exclaiming

against the intolerable infamy of using soap and water. It is impossible, however, to listen to such pleas. They must all be caught, killed, and cracked, in the manner, and by the instruments which are found most efficacious to their destruction; and the more they cry out, the greater plainly is the skill used against them. We are convinced a little laughter will do them more harm than all the arguments in the world. Such men as the author before us cannot understand when they are out-argued; but he has given us a specimen, from his irritability, that he fully comprehends when he has become the object of universal contempt and derision. We agree with him, that ridicule is not exactly the weapon to be used in matters of religion; but the use of it is excusable, when there is no other which can make fools tremble. Besides, he should remember the particular sort of ridicule we have used, which is nothing more than accurate quotation from the Methodists themselves. It is true, that this is the most severe and cutting ridicule to which we could have had recourse; but, whose fault is that?

Nothing can be more disingenuous than the attacks Mr. Styles has made upon us for our use of Scripture language. *Light and grace* are certainly terms of Scripture. It is not to the words themselves that any ridicule can ever attach. It is from the preposterous application of those words, in the mouths of the most arrogant and ignorant of human beings; — it is from their use in the most trivial, low, and familiar scenes of life; — it is from the illiterate and ungrammatical prelacy of Mr. John Styles, that any tinge of ridicule ever is or ever can be imparted to the sacred language of Scripture.

We admit also, with this gentleman, that it would certainly evince the most vulgar and contracted heart, to ridicule any religious opinions, methodistical or otherwise, because they were the opinions of the poor, and were conveyed in the language of the poor. But are we to respect the poor, when they wish to step out of their province, and become the teachers of the land? —

when men, whose proper 'talk is of bullocks, pretend to have wisdom and understanding,' is it not lawful to tell them they have none? An ironmonger is a very respectable man, so long as he is merely an ironmonger, —an admirable man, if he is a religious ironmonger; but a great blockhead, if he sets up for a bishop or a dean, and lectures upon theology. It is not the poor we have attacked — but the writing poor, the publishing poor — the limited arrogance which mistakes its own trumpery sect for the world: nor have we attacked them for want of talent, but for want of modesty, want of sense, and want of true rational religion — for every fault which Mr. John Styles defends and exemplifies.

It is scarcely possible to reduce the drunken declamations of Methodism to a point, to grasp the wriggling lubricity of these cunning animals, and to fix them in one position. We have said, in our review of the Methodists, that it is extremely wrong to suppose that Providence interferes with special and extraordinary judgments on every trifling occasion of life: that to represent an innkeeper killed for preventing a Methodist meeting, or loud claps of thunder rattling along the heavens, merely to hint to Mr. Scott that he was not to preach at a particular tabernacle in Oxford Road, appeared to us to be blasphemous and mischievous nonsense. With great events, which change the destiny of mankind, we might suppose such interference, the discovery of which, upon every trifling occasion, we consider to be pregnant with very mischievous consequences. — To all which Mr. Styles replies, that, with Providence, nothing is great, or nothing little — nothing difficult, or nothing easy; that a worm and a whale are equal in the estimation of a Supreme Being. — But did any human being but a Methodist, and a third or fourth rate Methodist, ever make such a reply to such an argument? We are not talking of what is great or important to Providence, but to us. The creation of a worm or a whale, a Newton or a Styles, are tasks equally easy to Omnipotence. But are they,

in their results, equally important to us? The lightning may as easily strike the head of the French emperor, as of an innocent cottager; but we are surely neither impious nor obscure, when we say, that one would be an important interference of Providence, and the other comparatively not so. But it is a loss of time to reply to such trash; it presents no stimulus of difficulty to us; nor would it offer any of novelty to our readers.

To our attack upon the melancholy tendency of Methodism, Mr. Styles replies, 'that a man must have studied in the *schools of Hume, Voltaire, and Kotzebue*, who can plead in behalf of the theatre; that, at fashionable ball-rooms and assemblies, seduction is drawn out to a system; that dancing excites the fever of the passions, and raises a delirium too often fatal to innocence and peace; and that, for the poor, instead of the common rough amusements to which they are now addicted, there remain the simple beauties of nature, the gay colours, and scented perfumes of the earth.' These are the blessings which the common people have to expect from their Methodistical instructors. They are pilfered of all their money—shut out from all their dances and country wakes — and are then sent penniless into the fields, to gaze on the clouds, and smell to dandelions!

Against the orthodox clergy of all descriptions, our sour devotee proclaims, as was to have been expected, the most implacable war; — declaring, that, '*in one century they would have obliterated all the remaining practical religion in the church, had it not been for this new sect, every where spoken against.*' Undoubtedly, the distinction of mankind into godly and ungodly — if by godly is really meant those who apply religion to the extinction of bad passions—would be highly desirable. But when, by that word, is only intended a sect more desirous of possessing the appellation than of deserving it, when, under that term, are comprehended thousands of canting hypocrites and raving enthusiasts — men despicable from their ignorance, and formidable from their madness — the distinction may hereafter prove to be truly

terrific; and a dynasty of fools may again sweep away both church and state in one hideous ruin. There may be, at present, some very respectable men at the head of these maniacs, who would insanify them with some degree of prudence, and keep them only half mad, if they could. But this won't do; Bedlam will break loose, and overpower its keepers. If the preacher sees visions, and has visitations, the clerk will come next, and then the congregation; every man will be his own prophet, and dream dreams for himself: the competition in extravagance will be hot and lively, and the whole island a receptacle for incurables. There is, at this moment, a man in London who prays for what garments he wants, and finds them next morning in his room, tight and fitting. This man, as might be expected, gains between two and three thousand a year from the common people, by preaching. Anna, the prophetess, encamps in the woods of America, with thirteen or fourteen thousand followers, and has visits every night from the prophet *Elijah*. *Joanna Southcote* raises the dead, &c. &c. Mr. Styles will call us atheists, and disciples of the French school, for what we are about to say; but it is our decided opinion, that there is some fraud in the prophetic visit; and it is but too probable, that the clothes are merely human, and the man measured for them in the common way. When such blasphemous deceptions are practised upon mankind, how can remonstrance be misplaced, or exposure mischievous? If the choice rested with us, we should say,—Give us back our wolves again—restore our Danish invaders—curse us with any evil but the evil of a canting, deluded, and Methodistical populace. Wherever Methodism extends its baneful influence, the character of the English people is constantly changed by it. Boldness and rough honesty are broken down into meanness, prevarication, and fraud.

While Mr. Styles is so severe upon the indolence of the Church, he should recollect that his Methodists are the ex-party; that it is not in human nature, that any persons who quietly possess power, can be as active as

those who are pursuing it. The fair way to state the merit of the two parties is, to estimate what the exertions of the lachrymal and suspirious clergy would be, if they stepped into the endowments of their competitors. The moment they ceased to be paid by the groan — the instant that Easter offerings no longer depended upon jumping and convulsions — Mr. Styles may assure himself, that the character of his darling preachers would be totally changed; their bodies would become quiet, and their minds reasonable.

It is not true, as this bad writer is perpetually saying, that the world hates piety. That modest and unobtrusive piety, which fills the heart with all human charities, and makes a man gentle to others, and severe to himself, is an object of universal love and veneration. But mankind hate the lust of power, when it is veiled under the garb of piety; — they hate canting and hypocrisy; — they hate advertisers and quacks and piety; — they do not choose to be insulted; — they love to tear folly and imprudence from that altar, which should only be a sanctuary for the wretched and the good.

Having concluded his defence of Methodism, this fanatical writer opens upon us his Missionary battery, firing away with the most incessant fury, and calling names, all the time, as loud as lungs accustomed to the eloquence of the tub usually vociferate. In speaking of the cruelties which their religion entails upon the Hindoos, Mr. Styles is peculiarly severe upon us for not being more shocked at their piercing their limbs with *kimes*. This is rather an unfair mode of alarming his readers with the idea of some unknown instrument. He represents himself as having paid considerable attention to the manners and customs of the Hindoos; and, therefore, the peculiar stress he lays upon this instrument is naturally calculated to produce, in the minds of the humane, a great degree of mysterious terror. A drawing of the *kime* was imperiously called for; and the want of it is a subtle evasion, for which Mr. Styles is fairly accountable. As he has been silent on this subject, it is for us to explain the plan and nature of this

terrible and unknown piece of mechanism. A *kime*, then, is neither more nor less than a false print in the Edinburgh Review for a *knife;* and from this blunder of the printer has Mr. Styles manufactured this Dædalean instrument of torture, called a *kime!* We were at first nearly persuaded by his arguments against *kimes;* — we grew frightened; — we stated to ourselves the horror of not sending missionaries to a nation which used *kimes;*—we were struck with the nice and accurate information of the Tabernacle upon this important subject: — but we looked in the errata, and found Mr. Styles to be always Mr. Styles — always cut off from every hope of mercy, and remaining for ever himself.

Mr. Styles is right in saying we have abolished many practices of the Hindoos since the establishment of our empire; but then we have always consulted the Brahmins, whether or not such practices were conformable to their religion; and it is upon the authority of their condemnation that we have proceeded to abolition.

To the whole of Mr. Styles's observations upon the introduction of Christianity into India, we have one short answer: — it is not Christianity which is introduced there, but the debased mummery and nonsense of Methodists, which has little more to do with the Christian religion than it has to do with the religion of China. We would as soon consent that *Brodum* and *Solomon* should carry the medical art of Europe into India, as that Mr. Styles and his Anabaptists should give to the Eastern World their notions of our religion. We send men of the highest character for the administration of justice and the regulation of trade — nay, we take great pains to impress upon the minds of the natives the highest ideas of our arts and manufactures, by laying before them the finest specimens of our skill and ingenuity — why, then, are common sense and decency to be forgotten in religion alone? and so foolish a set of men allowed to engage themselves in this occupation, that the natives almost instinctively duck and pelt them? But the missionaries, we are told, have mastered the languages of the East. They may also, for aught we

know, in the same time, have learnt perspective, astronomy, or any thing else. What is all this to us? Our charge is, that they want sense, conduct, and sound religion; and that, if they are not watched, the throat of every European in India will be cut: — the answer to which is, that their progress in languages is truly astonishing! If they expose us to imminent peril, what matters it if they have every virtue under heaven? We are not writing dissertations upon the intellect of Brother Carey, but stating his character so far as it concerns us, and caring for it no further. But these pious gentlemen care nothing about the loss of the country. The plan, it seems, is this: — We are to educate India in Christianity, as a parent does his child; and, when it is perfect in its catechism, then to pack up, quit it entirely, and leave it to its own management. This is the evangelical project for separating a colony from the parent country. They see nothing of the bloodshed, and massacres, and devastations, nor of the speeches in parliament, squandered millions, fruitless expeditions, jobs and pensions, with which the loss of our Indian possessions would necessarily be accompanied; nor will they see that these consequences could arise from the *attempt*, and not from the completion, of their scheme of conversion. We should be swept from the peninsula by Pagan zealots; and should lose, among other things, all chance of ever really converting them.

What is the use, too, of telling us what these men endure? Suffering is not a merit, but only useful suffering. Prove to us that they are fit men, doing a fit thing, and we are ready to praise the missionaries; but it gives us no pleasure to hear that a man has walked a thousand miles with peas in his shoes, unless we know why, and wherefore, and to what good purpose he has done it.

But these men, it is urged, foolish and extravagant as they are, may be very useful precursors of the established clergy. This is much as if a regular physician should send a quack doctor before him, and say, Do you go and look after this disease for a day or two, and ply

the patient well with your nostrums, and then I will step in and complete the cure; — a more notable expedient we have seldom heard of. Its patrons forget that these self-ordained ministers, with Mr. John Styles at their head, abominate the established clergy ten thousand times more than they do Pagans, who cut themselves with cruel *kimes*. The efforts of these precursors would be directed with infinitely more zeal to make the Hindoos disbelieve in Bishops, than to make them believe in Christ. The darling passion in the soul of every missionary is, not to teach the great leading truths of the Christian faith, but to enforce the little paltry modification and distinction which he first taught from his own tub. And then what a way of teaching Christianity is this! There are five sects, if not six, now employed as missionaries, every one instructing the Hindoos in their own particular method of interpreting the Scriptures; and, when these have completely succeeded, the Church of England is to step in, and convert them all over again to its own doctrines. There is, indeed, a very fine varnish of probability over this ingenious and plausible scheme. Mr. John Styles, however, would much rather see a *kime* in the flesh of a Hindoo, than the hand of a Bishop on his head.

The missionaries complain of intolerance. A weasel might as well complain of intolerance when he is throttled for sucking eggs. Toleration for their own opinions — toleration for their domestic worship, for their private groans and convulsions — they possess in the fullest extent; but who ever heard of toleration for intolerance? Who ever before heard men cry out that they were persecuted, because they might not insult the religion, shock the feelings, irritate the passions of their fellow-creatures, and throw a whole colony into bloodshed and confusion? We did not say that a man was not an object of pity who tormented himself from a sense of duty, but that he was not so great an object of pity as one equally tormented by the tyranny of another, and without any sense of duty to support him. Let Mr. Styles first inflict forty lashes upon himself, then

let him allow an Edinburgh Reviewer to give him forty more — he will find no comparison between the two flagellations.

These men talk of the loss of our possessions in India, as if it made the argument against them only more or less strong; whereas, in our estimation, it makes the argument against them conclusive, and shuts up the case. Two men possess a cow, and they quarrel violently how they shall manage this cow. They will surely both of them (if they have a particle of common sense) agree, that there is an absolute necessity for preventing the cow from running away. It is not only the loss of India that is in question — but how will it be lost? By the massacre of ten or twenty thousand English, by the blood of our sons and brothers, who have been toiling so many years to return to their native country. But what is all this to a ferocious Methodist? What care Brothers *Barrel* and *Ringletub* for us and our colonies?

If it were possible to invent a method by which a few men sent from a distant country could hold such masses of people as the Hindoos in subjection, that method would be the institution of *castes*. There is no institution which can so effectually curb the ambition of genius, reconcile the individual more completely to his station, and reduce the varieties of human character to such a state of insipid and monotonous tameness; and yet the religion which destroys castes is said to render our empire in India more certain! It may be our duty to make the Hindoos Christians — that is another argument: but, that we shall by so doing strengthen our empire, we utterly deny. What signifies identity of religion to a question of this kind? Diversity of bodily colour and of language would soon overpower this consideration. Make the Hindoos enterprising, active, and reasonable as yourselves — destroy the eternal track in which they have moved for ages — and, in a moment, they would sweep you off the face of the earth. Let us ask, too, if the Bible is universally diffused in Hindostan, what must be the astonishment

of the natives to find that we are forbidden to rob, murder, and steal; — we who, in fifty years, have extended our empire from a few acres about Madras over the whole peninsula, and sixty millions of people, and exemplified in our public conduct every crime of which human nature is capable. What matchless impudence to follow up such practice with such precepts! If we have common prudence, let us keep the gospel at home, and tell them that Machiavel is our prophet, and the god of the Manicheans our god.

There is nothing which disgusts us more, than the familiarity which these impious coxcombs affect with the ways and designs of Providence. Every man, now-a-days, is an *Amos* or a *Malachi*. One rushes out of his chambers, and tells us we are beaten by the French, because we do not abolish the slave trade. Another assures us that we have no chance of victory till India is evangelised. The new Christians are now come to speak of the ways of their Creator with as much confidence as they would of the plans of an earthly ruler. We remember when the ways of God to man were gazed upon with trembling humility — when they were called inscrutable — when piety looked to another scene of existence for the true explanation of this ambiguous and distressing world. We were taught in our childhood that this was true religion; but it turns out now to be nothing but atheism and infidelity. If any thing could surprise us from the pen of a methodist, we should be truly surprised at the very irreligious and presumptuous answer which Mr. Styles makes to some of our arguments. Our title to one of the anecdotes from the Methodist Magazine is as follows: — '*A sinner punished — a Bee the instrument;*' to which Mr. Styles replies, that we might as well ridicule the Scriptures, by relating their contents in the same ludicrous manner. *An interference with respect to a travelling Jew; blindness the consequence. Acts, the ninth chapter, and first nine verses. The account of Paul's conversion, &c. &c. &c. page* 38. But does Mr. Styles forget, that the one is a shameless falsehood, introduced to sell a twopenny book,

and the other a miracle recorded by inspired writers? In the same manner, when we express our surprise that sixty millions of Hindoos should be converted by four men and sixteen guineas, he asks, what would have become of Christianity if the twelve Apostles had argued in the same way? It is impossible to make this infatuated gentleman understand that the lies of the Evangelical Magazine are not the miracles of Scripture; and that the Baptist Missionaries are not the Apostles. He seriously expects that we should speak of Brother Carey as we would speak of St. Paul; and treat with an equal respect the miracles of the Magazine and the Gospel.

Mr. Styles knows very well that we have never said, because a nation has present happiness, that it can therefore dispense with immortal happiness; but we have said that, where of two nations both cannot be made Christians, it is more the duty of a missionary to convert the one, which is exposed to every evil of barbarism, than the other possessing every blessing of civilisation. Our argument is merely comparative: Mr. Styles must have known it to be so:—but who does not love the Tabernacle better than truth? When the tenacity of the Hindoos on the subject of their religion is adduced as a reason against the success of the missions, the friends of this undertaking are always fond of reminding us how patiently the Hindoos submitted to the religious persecution and butchery of Tippoo. The inference from such citations is truly alarming. It is the imperious duty of Government to watch some of these men most narrowly. There is nothing of which they are not capable. And what, after all, did Tippoo effect in the way of conversion? How many Mahometans did he make? There was all the carnage of Medea's Kettle, and none of the transformation. He deprived multitudes of Hindoos of their caste, indeed; and cut them off from all the benefits of their religion. That he did, and we may do, by violence: but, did he make Mahometans?—or shall we make Christians? This, however, it seems, is a matter of pleasantry. To

make a poor Hindoo hateful to himself and his kindred, and to fix a curse upon him to the end of his days! — we have no doubt but that this is very entertaining; and particularly to the friends of toleration. But our ideas of comedy have been formed in another school. We are dull enough to think, too, that it is more innocent to exile pigs, than to offend conscience, and destroy human happiness. The scheme of baptizing with beef-broth is about as brutal and preposterous, as the assertion that you may vilify the gods and priests of the Hindoos with safety, provided you do not meddle with their turbans and toupees (which are cherished solely on a principle of religion), is silly and contemptible. After all, if the Mahometan did persecute the Hindoo with impunity, is that any precedent of safety to a government that offends every feeling *both* of Mahometan and Hindoo at the same time? You have a tiger and a buffalo in the same enclosure; and the tiger drives the buffalo before him; — is it therefore prudent in *you* to do that which will irritate them both, and bring their united strength upon you?

In answer to all the low malignity of this author, we have only to reply, that we are, as we always have been, sincere friends to the conversion of the Hindoos. We admit the Hindoo religion to be full of follies, and full of enormities; — we think conversion a great duty; and should think it, if it could be effected, a great blessing; but our opinion of the missionaries and of their employer is such, that we most firmly believe, in less than twenty years, for the conversion of a few degraded wretches, who would be neither Methodists nor Hindoos, they would infallibly produce the massacre of every European in India*; the loss of our settlements; and, consequently, of the chance of that slow, solid, and temperate introduction of Christianity, which the superiority of the European character may ultimately effect

* Every opponent says, of Major Scott's book, 'What a dangerous book! the arrival of it at Calcutta may throw the whole Indian Empire into confusion;' — and yet these are the people whose religious prejudices may be insulted with impunity!

in the Eastern world. The Board of Control (all Atheists, and disciples of Voltaire, of course) are so entirely of our way of thinking, that the most peremptory orders have been issued to send all the missionaries home upon the slightest appearance of disturbance. Those who have sons and brothers in India may now sleep in peace. Upon the transmission of this order, Mr. Styles is said to have destroyed himself with a *kime*.

HANNAH MORE. (E. Review, 1809.)

Cœlebs in Search of a Wife; comprehending Observations on Domestic Habits and Manners, Religion and Morals. 2 Vols. London, 1809.

This book is written, or supposed to be written (for we would speak timidly of the mysteries of superior beings), by the celebrated Mrs. Hannah More! We shall probably give great offence by such indiscretion; but still we must be excused for treating it is a book merely human — an uninspired production — the result of mortality left to itself, and depending on its own limited resources. In taking up the subject in this point of view, we solemnly disclaim the slightest intention of indulging in any indecorous levity, or of wounding the religious feelings of a large class of very respectable persons. It is the only method in which we can possibly make this work a proper object of criticism. We have the strongest possible doubts of the attributes usually ascribed to this authoress; and we think it more simple and manly to say so at once, than to admit nominally superlunary claims, which, in the progress of our remarks, we should virtually deny.

Cœlebs wants a wife; and, after the death of his father, quits his estate in Northumberland to see the world, and to seek for one of its best productions, a woman, who may add materially to the happiness of his future life. His first journey is to London, where, in the midst of the gay society of the metropolis, of course, he does not find a wife; and his next journey is to the family of Mr. Stanley, the head of the Methodists, a serious people, where, of course, he does find a wife. The exaltation, therefore, of what the authoress deems to be the religious, and the depreciation of what she considers to be the worldly character, and the influence

of both upon matrimonial happiness, form the subject of this novel — rather of this *dramatic sermon.*

The machinery upon which the discourse is suspended is of the slightest and most inartificial texture, bearing every mark of haste, and possessing not the slightest claim to merit. Events there are none; and scarcely a character of any interest. The book is intended to convey religious advice; and no more labour appears to have been bestowed upon the story, than was merely sufficient to throw it out of the dry, didactic form. Lucilla is totally uninteresting; so is Mr. Stanley; Dr. Barlow still worse; and Cœlebs a mere clod or dolt. Sir John and Lady Belfield are rather more interesting — and for a very obvious reason: they have some faults; — they put us in mind of men and women; — they seem to belong to one common nature with ourselves. As we read, we seem to think we might act as such people act, and therefore we attend; whereas imitation is hopeless in the more perfect characters which Mrs. More has set before us; and therefore they inspire us with very little interest.

There are books, however, of all kinds; and those may not be unwisely planned which set before us very pure models. They are less probable, and therefore less amusing, than ordinary stories; but they are more amusing than plain, unfabled precept. Sir Charles Grandison is less agreeable than Tom Jones; but it is more agreeable than Sherlock and Tillotson; and teaches religion and morality to many who would not seek it in the productions of these professional writers.

But, making every allowance for the difficulty of the task which Mrs. More has prescribed to herself, the book abounds with marks of negligence and want of skill; with representations of life and manners which are either false or trite.

Temples to friendship and virtue must be totally laid aside, for many years to come, in novels. Mr. Lane, of the Minerva Press, has given them up long since; and we were quite surprised to find such a writer as Mrs. More busied in moral brick and mortar. Such an idea,

at first, was merely juvenile; the second time, a little nauseous; but the ten-thousandth time it is quite intolerable. Cœlebs, upon his first arrival in London, dines out — meets with a bad dinner — supposes the cause of that bad dinner to be the erudition of the ladies of the house — talks to them upon learned subjects, and finds them as dull and ignorant as if they had piqued themselves upon all the mysteries of housewifery. We humbly submit to Mrs. More, that this is not humorous, but strained and unnatural. Philippics against frugivorous children after dinner are too common. Lady Melbury has been introduced into every novel for these four years last past. Peace to her ashes!

The characters in this novel which evince the greatest skill are unquestionably those of Mrs. Ranby and her daughters. There are some scenes in this part of the book extremely well painted, and which evince that Mrs. More could amuse, in no common degree, if amusement was her object.

'At tea I found the young ladies took no more interest in the conversation than they had done at dinner, but sat whispering and laughing, and netting white silk gloves, till they were summoned to the harpsichord. Despairing of getting on with them in company, I proposed a walk in the garden. I now found them as willing to talk as destitute of any thing to say. Their conversation was vapid and frivolous. They laid great stress on small things. They seemed to have no shades in their understanding, but used the strongest terms for the commonest occasions; and admiration was excited by things hardly worthy to command attention. They were extremely glad and extremely sorry, on subjects not calculated to excite affections of any kind. They were animated about trifles, and indifferent on things of importance. They were, I must confess, frank and good natured; but it was evident that, as they were too open to have any thing to conceal, so they were too uninformed to have any thing to produce; and I was resolved not to risk my happiness with a woman who could not contribute her full share towards spending a wet winter cheerfully in the country. — (I. 54, 55.)

This trait of character appears to us to be very good. The following passage is still better.

'In the evening, Mrs. Ranby was lamenting in general, in rather customary terms, her own exceeding sinfulness. Mr. Ranby said, "You accuse yourself rather too heavily, my dear; you have sins to be sure." "And pray what sins have I, Mr. Ranby?" said she, turning upon him with so much quickness that the poor man started. "Nay," said he, meekly, "I did not mean to offend you; so far from it, that, hearing you condemn yourself so grievously, I intended to comfort you, and to say that, except a few faults ——" "And pray what faults?" interrupted she, continuing to speak, however, lest he should catch an interval to tell them. "I defy you, Mr. Ranby, to produce one." "My dear," replied he, "as you charged yourself with all, I thought it would be letting you off cheaply, by naming only two or three, such as ——" Here, fearing matters would go too far, I interposed; and, softening things as much as I could for the lady, said, "I conceive that Mr. Ranby meant, that though she partook of the general corruption ——" Here Ranby, interrupting me with more spirit than I thought he possessed, said, "General corruption, Sir, must be the source of particular corruption. I did not mean that my wife was worse than other women."—"Worse, Mr. Ranby, worse?" cried she. Ranby, for the first time in his life, not minding her, went on, "As she is always insisting that the whole species is corrupt, she cannot help allowing that she herself has not quite escaped the infection. Now, to be a sinner in the gross, and a saint in the detail—that is, to have all sins, and no faults—is a thing I do not quite comprehend."

'After he had left the room, which he did as the shortest way of allaying the storm, she, apologising for him, said, "he was a well-meaning man, and acted up to the little light he had;" but added, "that he was unacquainted with religious feelings, and knew little of the nature of conversion."

'Mrs. Ranby, I found, seems to consider Christianity as a kind of free-masonry; and therefore thinks it superfluous to speak on serious subjects to any but the initiated. If they do not *return the sign*, she gives them up as blind and dead. She thinks she can only make herself intelligible to those to whom certain peculiar phrases are familiar: and though her friends may be correct, devout, and both doctrinally and practically pious; yet, if they cannot catch a certain mystic meaning—if there is not a sympathy of intelligence between her and them—if they do not fully conceive of impressions, and cannot respond to mysterious communications, she holds them unworthy of intercourse with her. She does not so much insist

on high and moral excellence as the criterion of their worth, as on their own account of their internal feelings.' — (I. 60—63.)

The great object kept in view, throughout the whole of this introduction, is the enforcement of religious principle, and the condemnation of a life lavished in dissipation and fashionable amusement. In the pursuit of this object, it appears to us that Mrs. More is much too severe upon the ordinary amusements of mankind, many of which she does not object to in this or that degree, but altogether. Cœlebs and Lucilla, her *optimus* and *optima*, never dance, and never go to the play. They not only stay away from the comedies of Congreve and Farquhar, for which they may easily enough be forgiven; but they never go to see Mrs. Siddons in the Gamester, or in Jane Shore. The finest exhibition of talent, and the most beautiful moral lessons, are interdicted at the theatre. There is something in the word *Playhouse* which seems so closely connected, in the minds of these people, with sin and Satan, that it stands in their vocabulary for every species of abomination. And yet why? Where is evey feeling more roused in favour of virtue than at a good play? Where is goodness so feelingly, so enthusiastically learnt? What so solemn as to see the excellent passions of the human heart called forth by a great actor, animated by a great poet? To hear Siddons repeat what Shakspeare wrote! To behold the child and his mother — the noble and the poor artisan — the monarch and his subjects — all ages and all ranks convulsed with one common passion — wrung with one common anguish, and, with loud sobs and cries, doing involuntary homage to the God that made their hearts! What wretched infatuation to interdict such amusements as these! What a blessing that mankind can be allured from sensual gratification, and find relaxation and pleasure in such pursuits! But the excellent Mr. Stanley is uniformly paltry and narrow — always trembling at the idea of being entertained, and thinking no Christian safe who is not dull. As to the spectacles of impropriety which are sometimes witnessed

in parts of the theatre, such reasons apply, in a much stronger degree, to not driving along the Strand, or any of the great public streets of London, after dark; and, if the virtue of well educated young persons is made of such very frail materials, their best resource is a nunnery at once. It is a very bad rule, however, never to quit the house for fear of catching cold.

Mrs. More practically extends the same doctrine to cards and assemblies. No cards — because cards are employed in gaming; no assemblies — because many dissipated persons pass their lives in assemblies. Carry this but a little further, and we must say, no wine — because of drunkenness; no meat — because of gluttony; no use, that there may be no abuse! The fact is, that Mr. Stanley wants, not only to be religious, but to be at the head of the religious. These little abstinences are the cockades by which the party are known — the rallying points for the evangelical faction. So natural is the love of power, that it sometimes becomes the influencing motive with the sincere advocates of that blessed religion, whose very characteristic excellence is the humility which it inculcates.

We observe that Mrs. More, in one part of her work, falls into the common error about dress. She first blames ladies for exposing their persons in the present style of dress, and then says, if they knew their own interest — if they were aware how much more alluring they were to men when their charms are less displayed, they would make the desired alteration from motives merely selfish.

'Oh! if women in general knew what was their real interest, if they could guess with what a charm even the *appearance* of modesty invests its possessor, they would dress decorously from mere self-love, if not from principle. The designing would assume modesty as an artifice; the coquet would adopt it as an allurement; the pure as her appropriate attraction; and the voluptuous as the most infallible art of seduction.'—(I. 189.)

If there is any truth in this passage, nudity becomes a virtue; and no decent woman, for the future, can be seen in garments.

We have a few more of Mrs. More's opinions to notice. — It is not fair to attack the religion of the times, because, in large and indiscriminate parties, religion does not become the subject of conversation. Conversation must and ought to grow out of materials on which men can agree, not upon subjects which try the passions. But this good lady wants to see men chatting together upon the Pelagian heresy — to hear, in the afternoon, the theological rumours of the day — and to glean polemical tittle-tattle at a tea-table rout. All the disciples of this school uniformly fall into the same mistake. They are perpetually calling upon their votaries for religious thoughts and religious conversation in every thing; inviting them to ride, walk, row, wrestle, and dine out religiously; — forgetting that the being to whom this impossible purity is recommended, is a being compelled to scramble for his existence and support for ten hours out of the sixteen he is awake; — forgetting that he must dig, beg, read, think, move, pay, receive, praise, scold, command, and obey; — forgetting, also, that if men conversed as often upon religious subjects as they do upon the ordinary occurrences of the world, they would converse upon them with the same familiarity and want of respect; — that religion would then produce feelings not more solemn or exalted than any other topics which constitute at present the common furniture of human understandings.

We are glad to find in this work some strong compliments to the efficacy of works — some distinct admissions that it is necessary to be honest and just, before we can be considered as religious. Such sort of concessions are very gratifying to us; but how will they be received by the children of the tabernacle? It is quite clear, indeed, throughout the whole of the work, that an apologetical explanation of certain religious opinions is intended; and there is a considerable abatement of that tone of insolence with which the improved Christians are apt to treat the bungling specimens of piety to be met with in the more ancient churches.

So much for the extravagances of this lady. — With

equal sincerity, and with greater pleasure, we bear testimony to her talents, her good sense, and her real piety. There occur, every now and then, in her productions, very original, and very profound observations. Her advice is very often characterised by the most amiable good sense, and conveyed in the most brilliant and inviting style. If, instead of belonging to a trumpery faction, she had only watched over those great points of religion in which the hearts of every sect of Christians are interested, she would have been one of the most useful and valuable writers of her day. As it is, every man would wish his wife and his children to read *Cœlebs;* — watching himself its effects; — separating the piety from the puerility; — and showing that it is very possible to be a good Christian, without degrading the human understanding to the trash and folly of Methodism.

PROFESSIONAL EDUCATION. (E. Review, 1809.)

Essays on Professional Education. By R. L. Edgeworth, Esq. F.R.S. &c. London. 1809.

There are two questions to be asked respecting every new publication — Is it worth buying? Is it worth borrowing? and we would advise our readers to weigh diligently the importance of these interrogations, before they take any decided step as to this work of Mr. Edgeworth; the more especially as the name carries with it considerable authority, and seems, in the estimation of the unwary, almost to include the idea of purchase. For our own part, we would rather decline giving a direct answer to these questions; and shall content ourselves for the present with making a few such slight observations as may enable the sagacious to conjecture what our direct answer would be, were we compelled to be more explicit.

One great and signal praise we think to be the eminent due of Mr. Edgeworth: in a canting age he does not cant; — at a period when hypocrisy and fanaticism will almost certainly insure the success of any publication, he has constantly disdained to have recourse to any such arts; — without ever having been accused of disloyalty or irreligion, he is not always harping upon Church and King, in order to catch at a little popularity, and sell his books; — he is manly, independent, liberal — and maintains enlightened opinions with discretion and honesty. There is also in this work of Mr. Edgeworth an agreeable diffusion of anecdote and example, such as a man acquires who reads with a view to talking or writing. With these merits, we cannot say that Mr. Edgeworth is either very new, very profound, or very apt to be right in his opinion. He is active, enterprising, and unprejudiced; but we have not been very much instructed by what he has written, or always satisfied that he has got to the bottom of his subject.

On one subject, however, we cordially agree with this gentleman; and return him our thanks for the courage with which he has combated the excessive abuse of classical learning in England. It is a subject upon which we have long wished for an opportunity of saying something; and one which we consider to be of the very highest importance.

'The principal defect,' says Mr. Edgeworth, 'in the present system of our great schools, is, that they devote too large a portion of time to Latin and Greek. It is true, that the attainment of classical literature is highly desirable; but it should not, or rather it need not, be the exclusive object of boys during eight or nine years.

'Much less time, judiciously managed, would give them an acquaintance with the classics sufficient for all useful purposes, and would make them as good scholars as gentlemen or professional men need to be. It is not requisite that every man should make Latin or Greek verses; therefore, a knowledge of prosody beyond the structure of hexameter and pentameter verses is as worthless an acquisition as any which folly or fashion has introduced amongst the higher classes of mankind. It must indeed be acknowledged that there are some rare exceptions; but even party prejudice would allow, that the persons alluded to must have risen to eminence though they had never written sapphics or iambics. Though preceptors, parents, and the public in general, may be convinced of the absurdity of making boys spend so much of life in learning what can be of no use to them; such are the difficulties of making any change in the ancient rules of great establishments, that masters themselves, however reasonable, dare not, and cannot, make sudden alterations.

'The only remedies that can be suggested might be, perhaps, to take those boys, who are not intended for professions in which deep scholarship is necessary, away from school before they reach the highest classes, where prosody and Greek and Latin verses are required.

'In the college of Dublin, where an admirable course of instruction has been long established, where this course is superintended by men of acknowledged learning and abilities, and pursued by students of uncommon industry, such is the force of example, and such the fear of appearing inferior in trifles to English universities, that much pains have been lately taken to introduce the practice of writing Greek and Latin verses, and

much solicitude has been shown about the prosody of the learned languages, without any attention being paid to the prosody of our own.

'Boarding houses for the scholars at Eton and Westminster, which are at present mere lodging houses, might be kept by private tutors, who might, during the hours when the boys were not in their public classes, assist them in acquiring general literature, or such knowledge as might be advantageous for their respective professions.

'New schools, that are not restricted to any established routine, should give a fair trial to experiments in education, which afford a rational prospect of success. If nothing can be altered in the old schools, leave them as they are. Destroy nothing — injure none — but let the public try whether they cannot have something better. If the experiment do not succeed, the public will be convinced that they ought to acquiesce in the established methods of instruction, and parents will send their children to the ancient seminaries with increased confidence.' — (pp. 47—49.)

We are well aware that nothing very new can remain to be said upon a topic so often debated. The complaints we have to make are at least as old as the time of Locke and Dr. Samuel Clarke; and the evil which is the subject of these complaints has certainly rather increased than diminished since the period of those two great men. A hundred years, to be sure, is a very little time for the duration of a national error; and it is so far from being reasonable to look for its decay at so short a date, that it can hardly be expected, within such limits, to have displayed the full bloom of its imbecility.

There are several feelings to which attention must be paid, before the question of classical learning can be fairly and temperately discussed.

We are apt, in the first place, to remember the immense benefits which the study of the classics once conferred on mankind; and to feel for those models on which the taste of Europe has been formed, something like sentiments of gratitude and obligation. This is all well enough, so long as it continues to be a mere feeling; but, as soon as it interferes with action, it nourishes dangerous prejudices about education. Nothing will do

in the pursuit of knowledge but the blackest ingratitude;—the moment we have got up the ladder, we must kick it down;—as soon as we have passed over the bridge, we must let it rot;—when we have got upon the shoulders of the ancients, we must look over their heads. The man who forgets the friends of his childhood in real life, is base; but he who clings to the props of his childhood in literature, must be content to remain as ignorant as he was when a child. His business is to forget, disown, and deny—to think himself above every thing which has been of use to him in time past—and to cultivate that exclusively from which he expects future advantage: in short, to do every thing for the advancement of his knowledge, which it would be infamous to do for the advancement of his fortune. If mankind still derive advantage from classical literature proportionate to the labour they bestow upon it, let their labour and their study proceed; but the moment we cease to read Latin and Greek for the solid utility we derive from them, it would be a very romantic application of human talents to do so from any feeling of gratitude, and recollection of past service.

To almost every Englishman up to the age of three or four and twenty, classical learning has been the great object of existence; and no man is very apt to suspect, or very much pleased to hear, that what he has done for so long a time was not worth doing. His classical literature, too, reminds every man of the scenes of his childhood, and brings to his fancy several of the most pleasing associations which we are capable of forming. A certain sort of vanity, also, very naturally grows among men occupied in a common pursuit. Classical quotations are the watch-words of scholars, by which they distinguish each other from the ignorant and illiterate; and Greek and Latin are insensibly become almost the only test of a cultivated mind.

Some men through indolence, others through ignorance, and most through necessity, submit to the established education of the times; and seek for their children that species of distinction which happens, at

the period in which they live, to be stamped with the approbation of mankind. This mere question of convenience every parent must determine for himself. A poor man, who has his fortune to gain, must be a quibbling theologian, or a classical pedant, as fashion dictates; and he must vary his error with the error of the times. But it would be much more fortunate for mankind, if the public opinion, which regulates the pursuits of individuals, were more wise and enlightened than it at present is.

All these considerations make it extremely difficult to procure a candid hearing on this question; and to refer this branch of education to the only proper criterion of every branch of education — its utility in future life.

There are two questions which grow out of this subject: 1st, How far is any sort of classical education useful? 2d, How far is that particular classical education, adopted in this country, useful?

Latin and Greek are, in the first place, useful, as they inure children to intellectual difficulties, and make the life of a young student what it ought to be, a life of considerable labour. We do not, of course, mean to confine this praise exclusively to the study of Latin and Greek; or to suppose that other difficulties might not be found which it would be useful to overcome: but though Latin and Greek have this merit in common with many arts and sciences, still they have it; and, if they do nothing else, they at least secure a solid and vigorous application at a period of life which materially influences all other periods.

To go through the grammar of one language thoroughly is of great use for the mastery of every other grammar; because there obtains, through all languages, a certain analogy to each other in their grammatical construction. Latin and Greek have now mixed themselves etymologically with all the languages of modern Europe — and with none more than our own; so that it is necessary to read these two tongues for other objects than themselves.

The two ancient languages are as mere inventions —

as pieces of mechanism incomparably more beautiful than any of the modern languages of Europe: their mode of signifying time and case, by terminations, instead of auxiliary verbs and particles, would of itself stamp their superiority. Add to this, the copiousness of the Greek language, with the fancy, majesty, and harmony of its compounds; and there are quite sufficient reasons why the classics should be studied for the beauties of language. Compared to them, merely as vehicles of thought and passion, all modern languages are dull, ill contrived, and barbarous.

That a great part of the Scriptures have come down to us in the Greek language, is of itself a reason, if all others were wanting, why education should be planned so as to produce a supply of Greek scholars.

The cultivation of style is very justly made a part of education. Every thing which is written is meant either to please or to instruct. The second object it is difficult to effect, without attending to the first; and the cultivation of style is the acquisition of those rules and literary habits which sagacity anticipates, or experience shows to be the most effectual means of pleasing. Those works are the best which have longest stood the test of time, and pleased the greatest number of exercised minds. Whatever, therefore, our conjectures may be, we cannot be so sure that the best modern writers can afford us as good models as the ancients;—we cannot be certain that they will live through the revolutions of the world, and continue to please in every climate—under every species of government—through every stage of civilisation. The moderns have been well taught by their masters; but the time is hardly yet come when the necessity for such instruction no longer exists. We may still borrow descriptive power from Tacitus; dignified perspicuity from Livy; simplicity from Cæsar; and from Homer some portion of that light and heat which, dispersed into ten thousand channels, has filled the world with bright images and illustrious thoughts. Let the cultivator of modern literature addict himself to the purest models of taste which France, Italy, and England could supply, he might still learn

from Virgil to be majestic, and from Tibullus to be tender; he might not yet look upon the face of nature as Theocritus saw it; nor might he reach those springs of pathos with which Euripides softened the hearts of his audience. In short, it appears to us, that there are so many excellent reasons why a certain number of scholars should be kept up in this and in every civilised country, that we should consider every system of education from which classical education was excluded, as radically erroneous, and completely absurd.

That vast advantages, then, may be derived from classical learning, there can be no doubt. The advantages which are derived from classical learning by the English manner of teaching, involve another and a very different question; and we will venture to say, that there never was a more complete instance in any country of such extravagant and overacted attachment to any branch of knowledge, as that which obtains in this country with regard to classical knowledge. A young Englishman goes to school at six or seven years old; and he remains in a course of education till twenty-three or twenty-four years of age. In all that time, his sole and exclusive occupation is learning Latin and Greek*: he has scarcely a notion that there is any other kind of excellence; and the great system of facts with which he is the most perfectly acquainted, are the intrigues of the Heathen Gods: with whom Pan slept?—with whom Jupiter?—whom Apollo ravished? These facts the English youth get by heart the moment they quit the nursery; and are most sedulously and industriously instructed in them till the best and most active part of life is passed away. Now, this long career of classical learning, we may, if we please, denominate a foundation; but it is a foundation so far above ground, that there is absolutely no room to put any thing upon it. If you occupy a man with one thing till he is twenty-four years of age, you have ex-

* Unless he goes to the University of Cambridge; and then classics occupy him entirely for about ten years; and divide him with mathematics for four or five more.

hausted all his leisure time: he is called into the world, and compelled to act; or is surrounded with pleasures, and thinks and reads no more. If you have neglected to put other things in him, they will never get in afterwards;—if you have fed him only with words, he will remain a narrow and limited being to the end of his existence.

The bias given to men's minds is so strong, that it is no uncommon thing to meet with Englishmen, whom, but for their grey hairs and wrinkles, we might easily mistake for school-boys. Their talk is of Latin verses; and it is quite clear, if men's ages are to be dated from the state of their mental progress, that such men are eighteen years of age, and not a day older. Their minds have been so completely possessed by exaggerated notions of classical learning, that they have not been able, in the great school of the world, to form any other notion of real greatness. Attend, too, to the public feelings — look to all the terms of applause. A learned man! — a scholar! — a man of erudition! Upon whom are these epithets of approbation bestowed? Are they given to men acquainted with the science of government? thoroughly masters of the geographical and commercial relations of Europe? to men who know the properties of bodies, and their action upon each other? No: this is not learning; it is chemistry, or political economy — not learning. The distinguishing abstract term, the epithet of Scholar, is reserved for him who writes on the Œolic reduplication, and is familiar with the Sylburgian method of arranging defectives in ω and μι. The picture which a young Englishman, addicted to the pursuit of knowledge, draws — his *beau idéal*, of human nature — his top and consummation of man's powers — is a knowledge of the Greek language. His object is not to reason, to imagine, or to invent; but to conjugate, decline, and derive. The situations of imaginary glory which he draws for himself, are the detection of an anapæst in the wrong place, or the restoration of a dative case which Cranzius had passed over, and the never-dying Ernesti failed to observe. If a young classic of this kind were

to meet the greatest chemist or the greatest mechanician, or the most profound political economist of his time, in company with the greatest Greek scholar, would the slightest comparison between them ever come across his mind? — would he ever dream that such men as Adam Smith and Lavoisier were equal in dignity of understanding to, or of the same utility as, Bentley and Heyné? We are inclined to think, that the feeling excited would be a good deal like that which was expressed by Dr. George about the praises of the great King of Prussia, who entertained considerable doubts whether the King, with all his victories, knew how to conjugate a Greek verb in *μι*.

Another misfortune of classical learning, as taught in England, is, that scholars have come, in process of time, and from the effects of association, to love the instrument better than the end; — not the luxury which the difficulty encloses, but the difficulty; — not the filbert, but the shell; — not what may be read in Greek, but Greek itself. It is not so much the man who has mastered the wisdom of the ancients, that is valued, as he who displays his knowledge of the vehicle in which that wisdom is conveyed. The glory is to show I am a scholar. The good sense and ingenuity I may gain by my acquaintance with ancient authors is matter of opinion; but if I bestow an immensity of pains upon a point of accent or quantity, this is something positive; I establish my pretensions to the name of Scholar, and gain the credit of learning, while I sacrifice all its utility.

Another evil in the present system of classical education is the extraordinary perfection which is aimed at in teaching those languages; a needless perfection; an accuracy which is sought for in nothing else. There are few boys who remain to the age of eighteen or nineteen at a public school, without making above ten thousand Latin verses; — a greater number than is contained in the *Æneid:* and after he has made this quantity of verses in a dead language, unless the poet should happen to be a very weak man indeed, he never makes another as long as he lives. It may be urged, and it is urged,

that this is of use in teaching the delicacies of the language. No doubt it is of use for this purpose, if we put out of view the immense time and trouble sacrificed in gaining these little delicacies. It would be of use that we should go on till fifty years of age making Latin verses, if the price of a whole life were not too much to pay for it. We effect our object; but we do it at the price of something greater than our object. And whence comes it, that the expenditure of life and labour is totally put out of the calculation, when Latin and Greek are to be attained? In every other occupation, the question is fairly stated between the attainment, and the time employed in the pursuit;—but, in classical learning, it seems to be sufficient if the least possible good is gained by the greatest possible exertion; if the end is any thing, and the means every thing. It is of some importance to speak and write French; and innumerable delicacies would be gained by writing ten thousand French verses: but it makes no part of our education to write French poetry. It is of some importance that there should be good botanists; but no botanist can repeat, by heart, the names of all the plants in the known world; nor is any astronomer acquainted with the appellation and magnitude of every star in the map of the heavens. The only department of human knowledge in which there can be no excess, no arithmetic, no balance of profit and loss, is classical learning.

The prodigious honour in which Latin verses are held at public schools, is surely the most absurd of all absurd distinctions. You rest all reputation upon doing that which is a natural gift, and which no labour can attain. If a lad won't learn the words of a language, his degradation in the school is a very natural punishment for his disobedience, or his indolence; but it would be as reasonable to expect that all boys should be witty, or beautiful, as that they should be poets. In either case, it would be to make an accidental, unattainable, and not a very important gift of nature, the only, or the principal, test of merit. This is the reason why boys, who make a very considerable figure at school, so very often

make no figure in the world;—and why other lads, who are passed over without notice, turn out to be valuable, important men. The test established in the world is widely different from that established in a place which is presumed to be a preparation for the world; and the head of a public school, who is a perfect miracle to his contemporaries, finds himself shrink into absolute insignificance, because he has nothing else to command respect or regard, but a talent for fugitive poetry in a dead language.

The present state of classical education cultivates the imagination a great deal too much, and other habits of mind a great deal too little; and trains up many young men in a style of elegant imbecility, utterly unworthy of the talents with which nature has endowed them. It may be said, there are profound investigations, and subjects quite powerful enough for any understanding, to be met with in classical literature. So there are; but no man likes to add the difficulties of a language to the difficulties of a subject; and to study metaphysics, morals, and politics in Greek, when the Greek alone is study enough without them. In all foreign languages, the most popular works are works of imagination. Even in the French language, which we know so well, for one serious work which has any currency in this country, we have twenty which are mere works of imagination. This is still more true in classical literature; because what their poets and orators have left us, is of infinitely greater value than the remains of their philosophy; for, as society advances, men think more accurately and deeply, and imagine more tamely; works of reasoning advance, and works of fancy decay. So that the matter of fact is, that a classical scholar of twenty-three or twenty-four years of age, is a man principally conversant with works of imagination. His feelings are quick, his fancy lively, and his taste good. Talents for speculation and original inquiry he has none; nor has he formed the invaluable habit of pushing things up to their first principles, or of collecting dry and unamusing facts as the materials of reasoning. All the solid and masculine parts of his

understanding are left wholly without cultivation; he hates the pain of thinking, and suspects every man whose boldness and originality call upon him to defend his opinions and prove his assertions.

A very curious argument is sometimes employed in justification of the learned minutiæ to which all young men are doomed, whatever be their propensities in future life. What are you to do with a young man up to the age of seventeen? Just as if there was such a want of difficulties to overcome, and of important tastes to inspire, that, from the mere necessity of doing something, and the impossibility of doing any thing else, you were driven to the expedient of metre and poetry;— as if a young man within that period might not acquire the modern languages, modern history, experimental philosophy, geography, chronology, and a considerable share of mathematics; — as if the memory of things was not more agreeable, and more profitable, than the memory of words.

The great objection is, that we are not making the most of human life, when we constitute such an extensive, and such minute classical erudition, an indispensable article in education. Up to a certain point we would educate every young man in Latin and Greek; but to a point far short of that to which this species of education is now carried. Afterwards, we would grant to classical erudition as high honours as to every other department of knowledge, but not higher. We would place it upon a footing with many other objects of study; but allow to it no superiority. Good scholars would be as certainly produced by these means, as good chemists, astronomers, and mathematicians are now produced, without any direct provision whatsoever for their production. Why are we to trust to the diversity of human tastes, and the varieties of human ambition, in every thing else, and distrust it in classics alone? The passion for languages is just as strong as any other literary passion. There are very good Persian and Arabic scholars in this country. Large heaps of trash have been dug up from Sanscrit ruins. We have seen,

in our own times, a clergyman of the University of Oxford complimenting their Majesties in Coptic and Syrophœnician verses; and yet we doubt whether there will be a sufficient avidity in literary men to get at the beauties of the finest writers which the world has yet seen; and though the *Bagvat Gheeta* has (as can be proved) met with human beings to translate, and other human beings to read it, we think that, in order to secure an attention to Homer and Virgil, we must catch up every man — whether he is to be a clergyman or a duke, — begin with him at six years of age, and never quit him till he is twenty; making him conjugate and decline for life and death; and so teaching him to estimate his progress in real wisdom as he can scan the verses of the Greek tragedians.

The English clergy, in whose hands education entirely rests, bring up the first young men of the country as if they were all to keep grammar schools in little country towns; and a nobleman, upon whose knowledge and liberality the honour and welfare of his country may depend, is diligently worried, for half his life, with the small pedantry of longs and shorts. There is a timid and absurd apprehension, on the part of ecclesiastical tutors, of letting out the minds of youth upon difficult and important subjects. They fancy that mental exertion must end in religious scepticism; and, to preserve the principles of their pupils, they confine them to the safe and elegant imbecility of classical learning. A genuine Oxford tutor would shudder to hear his young men disputing upon moral and political truth, forming and pulling down theories, and indulging in all the boldness of youthful discussion. He would augur nothing from it, but impiety to God, and treason to kings. And yet, who vilifies both more than the holy poltroon who carefully averts from them the searching eye of reason, and who knows no better method of teaching the highest duties, than by extirpating the finest qualities and habits of the mind? If our religion is a fable, the sooner it is exploded the better. If our government is bad, it should be amended. But we have no doubt of the truth of the

one, or of the excellence of the other; and are convinced that both will be placed on a firmer basis, in proportion as the minds of men are more trained to the investigation of truth. At present, we act with the minds of our young men, as the Dutch did with their exuberant spices. An infinite quantity of talent is annually destroyed in the Universities of England by the miserable jealousy and littleness of ecclesiastical instructors. It is in vain to say we have produced great men under this system. We have produced great men under all systems. Every Englishman must pass half his life in learning Latin and Greek; and classical learning is supposed to have produced the talents which it has not been able to extinguish. It is scarcely possible to prevent great men from rising up under any system of education, however bad. Teach men dæmonology or astrology, and you will still have a certain portion of original genius, in spite of these or any other branches of ignorance and folly.

There is a delusive sort of splendour in a vast body of men pursuing one object, and thoroughly obtaining it; and yet, though it is very splendid, it is far from being useful. Classical literature is the great object at Oxford. Many minds so employed have produced many works, and much fame in that department; but if all liberal arts and sciences useful to human life had been taught there, —if some had dedicated themselves to chemistry, some to mathematics, some to experimental philosophy, — and if every attainment had been honoured in the mixt ratio of its difficulty and utility,—the system of such an University would have been much more valuable, but the splendour of its name something less.

When an University has been doing useless things for a long time, it appears at first degrading to them to be useful. A set of lectures upon political economy would be discouraged in Oxford*, probably despised, probably not permitted. To discuss the enclosure of commons, and to dwell upon imports and exports,—to come so

* They have since been established.

near to common life, would seem to be undignified and contemptible. In the same manner, the Parr, or the Bentley of his day, would be scandalised in an University to be put on a level with the discoverer of a neutral salt; and yet, what other measure is there of dignity in intellectual labour, but usefulness and difficulty? And what ought the term University to mean, but a place where every science is taught which is liberal, and at the same time useful to mankind? Nothing would so much tend to bring classical literature within proper bounds as a steady and invariable appeal to these tests in our appreciation of all human knowledge. The puffed up pedant would collapse into his proper size, and the maker of verses, and the rememberer of words, would soon assume that station, which is the lot of those who go up unbidden to the upper places of the feast.

We should be sorry, if what we have said should appear too contemptuous towards classical learning, which we most sincerely hope will always be held in great honour in this country, though we certainly do not wish to it that exclusive honour which it at present enjoys. A great classical scholar is an ornament, and an important acquisition to his country; but, in a place of education, we would give to all knowledge an equal chance for distinction; and would trust to the varieties of human disposition, that every science worth cultivation would be cultivated. Looking always to real utility as our guide, we should see, with equal pleasure, a studious and inquisitive mind arranging the productions of nature, investigating the qualities of bodies, or mastering the difficulties of the learned languages. We should not care whether he were chemist, naturalist, or scholar; because we know it to be as necessary that matter should be studied, and subdued to the use of man, as that taste should be gratified, and imagination inflamed.

In those who were destined for the church, we would undoubtedly encourage classical learning, more than in any other body of men; but if we had to do with a young man going out into public life, we would exhort him to contemn, or at least not to affect, the reputation

of a great scholar, but to educate himself for the offices of civil life. He should learn what the constitution of his country really was, — how it had grown into its present state, — the perils that had threatened it, — the malignity that had attacked it, — the courage that had fought for it, and the wisdom that had made it great. We would bring strongly before his mind the characters of those Englishmen who have been the steady friends of the public happiness; and by their examples, would breathe into him a pure public taste, which should keep him untainted in all the vicissitudes of political fortune. We would teach him to burst through the well paid, and the pernicious cant of indiscriminate loyalty; and to know his Sovereign only as he discharged those duties, and displayed those qualities, for which the blood and the treasure of his people are confided to his hands. We should deem it of the utmost importance, that his attention was directed to the true principles of legislation, — what effect laws can produce upon opinions, and opinions upon laws, — what subjects are fit for legislative interference, and when men may be left to the management of their own interests. The mischief occasioned by bad laws, and the perplexity which arises from numerous laws, — the causes of national wealth, — the relations of foreign trade, — the encouragement of manufactures and agriculture, — the fictitious wealth occasioned by paper credit, — the laws of population, — the management of poverty and mendicity, — the use and abuse of monopoly, — the theory of taxation, — the consequences of the public debt. These are some of the subjects, and some of the branches of civil education to which we would turn the minds of future judges, future senators, and future noblemen. After the first period of life had been given up to the cultivation of the classics, and the reasoning powers were now beginning to evolve themselves, these are some of the propensities in study which we would endeavour to inspire. Great knowledge at such a period of life, we could not convey; but we might fix a decided taste for its acquisition, and a strong disposition to respect it in others. The formation of

some great scholars we should certainly prevent, and hinder many from learning what, in a few years, they would necessarily forget; but this loss would be well repaid, — if we could show the future rulers of the country that thought and labour which it requires to make a nation happy, — or if we could inspire them with that love of public virtue, which, after religion, we most solemnly believe to be the brightest ornament of the mind of man.

FEMALE EDUCATION. (E. Review, 1810.)

Advice to Young Ladies on the Improvement of the Mind. By Thomas Broadhurst. 8vo. London, 1808.

Mr. Broadhurst is a very good sort of a man, who has not written a very bad book upon a very important subject. His object (a very laudable one) is to recommend a better system of female education than at present prevails in this country—to turn the attention of women from the trifling pursuits to which they are now condemned—and to cultivate faculties which, under the actual system of management, might almost as well not exist. To the examination of his ideas upon these points, we shall very cheerfully give up a portion of our time and attention.

A great deal has been said of the original difference of capacity between men and women; as if women were more quick, and men more judicious—as if women were more remarkable for delicacy of association, and men for stronger powers of attention. All this, we confess, appears to us very fanciful. That there is a difference in the understandings of the men and the women we every day meet with, every body, we suppose, must perceive; but there is none surely which may not be accounted for by the difference of circumstances in which they have been placed, without referring to any conjectural difference of original conformation of mind. As long as boys and girls run about in the dirt, and trundle hoops together, they are both precisely alike. If you catch up one half of these creatures, and train them to a particular set of actions and opinions, and the other half to a perfectly opposite set, of course their understandings will differ, as one or the other sort of occupations has called this or that talent into action. There is surely no occasion to go into any deeper or more abstruse reason-

ing, in order to explain so very simple a phenomenon. Taking it, then, for granted, that nature has been as bountiful of understanding to one sex as the other, it is incumbent on us to consider what are the principal objections commonly made against the communication of a greater share of knowledge to women than commonly falls to their lot at present: for though it may be doubted whether women should learn all that men learn, the immense disparity which now exists between their knowledge we should hardly think could admit of any rational defence. It is not easy to imagine that there can be any just cause why a woman of forty should be more ignorant than a boy of twelve years of age. If there be any good at all in female ignorance, this (to use a very colloquial phrase) is surely too much of a good thing.

Something in this question must depend, no doubt, upon the leisure which either sex enjoys for the cultivation of their understandings: — and we cannot help thinking, that women have fully as much, if not more idle time upon their hands, than men. Women are excluded from all the serious business of the world; men are lawyers, physicians, clergymen, apothecaries, and justices of the peace — sources of exertion which consume a great deal more time than producing and suckling children; so that, if the thing is a thing that ought to be done — if the attainments of literature are objects really worthy the attention of females, they cannot plead the want of leisure as an excuse for indolence and neglect. The lawyer who passes his day in exasperating the bickerings of Roe and Doe, is certainly as much engaged as his lady who has the whole of the morning before her to correct the children and pay the bills. The apothecary, who rushes from an act of phlebotomy in the western parts of the town to insinuate a bolus in the east, is surely as completely absorbed as that fortunate female who is darning the garment or preparing the repast of her Æsculapius at home; and, in every degree and situation of life, it seems that men must necessarily be exposed to more serious demands upon their time and attention, than can possibly be the case with respect to

the other sex. We are speaking always of the fair demands which ought to be made upon the time and attention of women; for, as the matter now stands, the time of women is considered as worth nothing at all. Daughters are kept to occupations in sewing, patching, mantua-making, and mending, by which it is impossible they can earn tenpence a day. The intellectual improvement of women is considered to be of such subordinate importance, that twenty pounds paid for needle-work would give to a whole family leisure to acquire a fund of real knowledge. They are kept with nimble fingers and vacant understandings, till the season for improvement is utterly passed away, and all chance of forming more important habits completely lost. We do not therefore say that women have more leisure than men, if it be necessary they should lead the life of artisans; but we make this assertion only upon the supposition, that it is of some importance women should be instructed; and that many ordinary occupations, for which a little money will find a better substitute, should be sacrificed to this consideration.

We bar, in this discussion, any objection which proceeds from the mere novelty of teaching women more than they are already taught. It may be useless that their education should be improved, or it may be pernicious; and these are the fair grounds on which the question may be argued. But those who cannot bring their minds to consider such an unusual extension of knowledge, without connecting with it some sensation of the ludicrous, should remember, that, in the progress from absolute ignorance, there is a period when cultivation of the mind is new to every rank and description of persons. A century ago, who would have believed that country gentlemen could be brought to read and spell with the ease and accuracy which we now so frequently remark, —or supposed that they could be carried up even to the elements of ancient and modern history? Nothing is more common, or more stupid, than to take the actual for the possible—to believe that all which is, is all which can be; first to laugh at every proposed deviation from

practice as impossible — then, when it is carried into effect, to be astonished that it did not take place before.

It is said, that the effect of knowledge is to make women pedantic and affected; and that nothing can be more offensive, than to see a woman stepping out of the natural modesty of her sex, to make an ostentatious display of her literary attainments. This may be true enough; but the answer is so trite and obvious, that we are almost ashamed to make it. All affectation and display proceed from the supposition of possessing something better than the rest of the world possesses. Nobody is vain of possessing two legs and two arms; — because that is the precise quantity of either sort of limb which every body possesses. Who ever heard a lady boast that she understood French? — for no other reason, that we know of, but because every body in these days does understand French; and though there may be some disgrace in being ignorant of that language, there is little or no merit in its acquisition. Diffuse knowledge generally among women, and you will at once cure the conceit which knowledge occasions while it is rare. Vanity and conceit we shall of course witness in men and women as long as the world endures: but by multiplying the attainments upon which these feelings are founded, you increase the difficulty of indulging them, and render them much more tolerable, by making them the proofs of a much higher merit. When learning ceases to be uncommon among women, learned women will cease to be affected.

A great many of the lesser and more obscure duties of life necessarily devolve upon the female sex. The arrangement of all household matters, and the care of children in their early infancy, must of course depend upon them. Now, there is a very general notion, that the moment you put the education of women upon a better footing than it is at present, at that moment there will be an end of all domestic economy; and that, if you once suffer women to eat of the tree of knowledge, the rest of the family will very soon be reduced to the same kind of aërial and unsatisfactory diet. These, and all

such opinions, are referable to one great and common cause of error; — that man does every thing, and that nature does nothing; and that every thing we see, is referable to positive institution, rather than to original feeling. Can any thing, for example, be more perfectly absurd than to suppose that the care and perpetual solicitude which a mother feels for her children, depends upon her ignorance of Greek and Mathematics; and that she would desert an infant for a quadratic equation? We seem to imagine, that we can break in pieces the solemn institution of nature, by the little laws of a boarding-school; and that the existence of the human race depends upon teaching women a little more or a little less; — that Cimmerian ignorance can aid parental affection, or the circle of arts and sciences produce its destruction. In the same manner, we forget the principles upon which the love of order, arrangement, and all the arts of economy depend. They depend not upon ignorance nor idleness; but upon the poverty, confusion, and ruin which would ensue from neglecting them. Add to these principles, the love of what is beautiful and magnificent, and the vanity of display; — and there can surely be no reasonable doubt but that the order and economy of private life is amply secured from the perilous inroads of knowledge.

We would fain know, too, if knowledge is to produce such baneful effects upon the material and the household virtues, why this influence has not already been felt? Women are much better educated now than they were a century ago; but they are by no means less remarkable for attention to the arrangements of their household, or less inclined to discharge the offices of parental affection. It would be very easy to show, that the same objection has been made at all times to every improvement in the education of both sexes, and all ranks — and been as uniformly and completely refuted by experience. A great part of the objections made to the education of women, are rather objections made to human nature than to the female sex: for it is surely true, that knowledge, where it produces any bad effects

at all, does as much mischief to one sex as to the other, — and gives birth to fully as much arrogance, inattention to common affairs, and eccentricity among men, as it does among women. But it by no means follows, that you get rid of vanity and self-conceit, because you get rid of learning. Self-complacency can never want an excuse; and the best way to make it more tolerable, and more useful, is to give to it as high and as dignified an object as possible. But, at all events, it is unfair to bring forward against a part of the world an objection which is equally powerful against the whole. When foolish women think they have any distinction, they are apt to be proud of it; so are foolish men. But we appeal to any one who has lived with cultivated persons of either sex, whether he has not witnessed as much pedantry, as much wrongheadedness, as much arrogance, and certainly a great deal more rudeness, produced by learning in men than in women: therefore, we should make the accusation general — or dismiss it altogether; though, with respect to pedantry, the learned are certainly a little unfortunate, that so very emphatic a word, which is occasionally applicable to all men embarked eagerly in any pursuit, should be reserved exclusively for them: for, as pedantry is an ostentatious obtrusion of knowledge, in which those who hear us cannot sympathise, it is a fault of which soldiers, sailors, sportsmen, gamesters, cultivators, and all men engaged in a particular occupation, are quite as guilty as scholars; but they have the good fortune to have the vice only of pedantry, — while scholars have both the vice and the name for it too.

Some persons are apt to contrast the acquisition of important knowledge with what they call simple pleasures; and deem it more becoming that a woman should educate flowers, make friendships with birds, and pick up plants, than enter into more difficult and fatiguing studies. If a woman has no taste and genius for higher occupations, let her engage in these to be sure, rather than remain destitute of any pursuit. But why are we necessarily to doom a girl, whatever be her taste or her

capacity, to one unvaried line of petty and frivolous occupation? If she is full of strong sense and elevated curiosity, can there be any reason why she should be diluted and enfeebled down to a mere culler of simples, and fancier of birds?—why books of history and reasoning are to be torn out of her hand, and why she is to be sent, like a butterfly, to hover over the idle flowers of the field? Such amusements are innocent to those whom they can occupy; but they are not innocent to those who have too powerful understandings to be occupied by them. Light broths and fruits are innocent food only to weak or to infant stomachs; but they are poison to that organ in its perfect and mature state. But the great charm appears to be in the word *simplicity*—simple pleasures! If by a simple pleasure is meant an innocent pleasure, the observation is best answered by showing, that the pleasure which results from the acquisition of important knowledge is quite as innocent as any pleasure whatever: but if by a simple pleasure is meant one, the cause of which can be easily analysed, or which does not last long, or which in itself is very faint; then simple pleasures seem to be very nearly synonymous with small pleasures; and if the simplicity were to be a little increased, the pleasure would vanish altogether.

As it is impossible that every man should have industry or activity sufficient to avail himself of the advantages of education, it is natural that men who are ignorant themselves, should view, with some degree of jealousy and alarm, any proposal for improving the education of women. But such men may depend upon it, however the system of female education may be exalted, that there will never be wanting a due proportion of failures; and that after parents, guardians, and preceptors have done all in their power to make every body wise, there will still be a plentiful supply of women who have taken special care to remain otherwise; and they may rest assured, if the utter extinction of ignorance and folly is the evil they dread, that their interests will always be effectually protected, in spite of every exertion to the contrary.

We must in candour allow, that those women who begin, will have something more to overcome than may probably hereafter be the case. We cannot deny the jealousy which exists among pompous and foolish men, respecting the education of women. There is a class of pedants, who would be cut short in the estimation of the world a whole cubit, if it were generally known that a young lady of eighteen could be taught to decline the tenses of the middle voice, or acquaint herself with the Æolic varieties of that celebrated language. Then women have, of course, all ignorant men for enemies to their instruction, who being bound (as they think), in point of sex, to know more, are not well pleased, in point of fact, to know less. But, among men of sense and liberal politeness, a woman who has successfully cultivated her mind, without diminishing the gentleness and propriety of her manners, is always sure to meet with a respect and attention bordering upon enthusiasm.

There is in either sex a strong and permanent disposition to appear agreeable to the other: and this is the fair answer to those who are fond of supposing, that a higher degree of knowledge would make women rather the rivals than the companions of men. Presupposing such a desire to please, it seems much more probable, that a common pursuit should be a fresh source of interest than a cause of contention. Indeed, to suppose that any mode of education can create a general jealousy and rivalry between the sexes, is so very ridiculous, that it requires only to be stated in order to be refuted. The same desire of pleasing secures all that delicacy and reserve which are of such inestimable value to women. We are quite astonished, in hearing men converse on such subjects, to find them attributing such beautiful effects to ignorance. It would appear, from the tenor of such objections, that ignorance had been the great civiliser of the world. Women are delicate and refined only because they are ignorant;—they manage their household, only because they are ignorant;—they attend to their children, only because they know no better. Now, we must really confess, we have all our lives been so ignorant, as

not to know the value of ignorance. We have always attributed the modesty, and the refined manners of women, to their being well taught in moral and religious duty, — to the hazardous situation in which they are placed, — to that perpetual vigilance which it is their duty to exercise over thought, word, and action, — and to that cultivation of the mild virtues, which those who cultivate the stern and magnanimous virtues expect at their hands. After all, let it be remembered, we are not saying there are no objections to the diffusion of knowledge among the female sex. We would not hazard such a proposition respecting any thing; but we are saying, that, upon the whole, it is the best method of employing time; and that there are fewer objections to it than to any other method. There are, perhaps, 50,000 females in Great Britain, who are exempted by circumstances from all necessary labour: but every human being must do something with their existence; and the pursuit of knowledge is, upon the whole, the most innocent, the most dignified, and the most useful method of filling up that idleness, of which there is always so large a portion in nations far advanced in civilisation. Let any man reflect, too, upon the solitary situation in which women are placed, — the ill treatment to which they are sometimes exposed, and which they must endure in silence, and without the power of complaining, — and he must feel convinced that the happiness of a woman will be materially increased in proportion as education has given to her the habit and the means of drawing her resources from herself.

There are a few common phrases in circulation, respecting the duties of women, to which we wish to pay some degree of attention, because they are rather inimical to those opinions which we have advanced on this subject. Indeed, independently of this, there is nothing which requires more vigilance than the current phrases of the day, of which there are always some resorted to in every dispute, and from the sovereign authority of which it is often vain to make any appeal. 'The true theatre for a woman is the sick chamber;'—'Nothing so honourable

to a woman as not to be spoken of at all.' These two phrases, the delight of *Noodledom*, are grown into common-places upon the subject; and are not unfrequently employed to extinguish that love of knowledge in women, which, in our humble opinion, it is of so much importance to cherish. Nothing, certainly, is so ornamental and delightful in women as the benevolent affections; but time cannot be filled up, and life employed, with high and impassioned virtues. Some of these feelings are of rare occurrence—all of short duration—or nature would sink under them. A scene of distress and anguish is an occasion where the finest qualities of the female mind may be displayed; but it is a monstrous exaggeration to tell women that they are born only for scenes of distress and anguish. Nurse father, mother, sister and brother, if they want it;—it would be a violation of the plainest duties to neglect them. But, when we are talking of the common occupations of life, do not let us mistake the accidents for the occupations;—when we are arguing how the twenty-three hours of the day are to be filled up, it is idle to tell us of those feelings and agitations above the level of common existence, which may employ the remaining hour. Compassion, and every other virtue, are the great objects we all ought to have in view; but no man (and no woman) can fill up the twenty-four hours by acts of virtue. But one is a lawyer, and the other a ploughman, and the third a merchant; and then, acts of goodness, and intervals of compassion and fine feeling, are scattered up and down the common occupations of life. We know women are to be compassionate; but they cannot be compassionate from eight o'clock in the morning till twelve at night:—and what are they to do in the interval? This is the only question we have been putting all along, and is all that can be meant by literary education.

Then, again, as to the notoriety which is incurred by literature.—The cultivation of knowledge is a very distinct thing from its publication; nor does it follow that a woman is to become an author, merely because she has talent enough for it. We do not wish a lady to write

books, — to defend and reply, — to squabble about the tomb of Achilles, or the plain of Troy, — any more than we wish her to dance at the opera, to play at a public concert, or to put pictures in the Exhibition, because she has learned music, dancing, and drawing. The great use of her knowledge will be that it contributes to her private happiness. She may make it public: but it is not the principal object which the friends of female education have in view. Among men, the few who write bear no comparison to the many who read. We hear most of the former, indeed, because they are, in general, the most ostentatious part of literary men; but there are innumerable persons who, without ever laying themselves before the public, have made use of literature to add to the strength of their understandings, and to improve the happiness of their lives. After all, it may be an evil for ladies to be talked of: but we really think those ladies who are talked of only as Mrs. Marcet, Mrs. Somerville, and Miss Martineau are talked of, may bear their misfortunes with a very great degree of Christian patience.

Their exemption from all the necessary business of life is one of the most powerful motives for the improvement of education in women. Lawyers and physicians have in their professions a constant motive to exertion; if you neglect their education, they must in a certain degree educate themselves by their commerce with the world: they must learn caution, accuracy, and judgment, because they must incur responsibility. But if you neglect to educate the mind of a woman, by the speculative difficulties which occur in literature, it can never be educated at all: if you do not effectually rouse it by education, it must remain for ever languid. Uneducated men may escape intellectual degradation; uneducated women cannot. They have nothing to do; and if they come untaught from the schools of education, they will never be instructed in the school of events.

Women have not their livelihood to gain by knowledge; and that is one motive for relaxing all those efforts which are made in the education of men. They

certainly have not; but they have happiness to gain, to which knowledge leads as probably as it does to profit; and that is a reason against mistaken indulgence. Besides, we conceive the labour and fatigue of accomplishments to be quite equal to the labour and fatigue of knowledge; and that it takes quite as many years to be charming as it does to be learned.

Another difference of the sexes is, that women are attended to, and men attend. All acts of courtesy and politeness originate from the one sex, and are received by the other. We can see no sort of reason, in this diversity of condition, for giving to women a trifling and insignificant education; but we see in it a very powerful reason for strengthening their judgment, and inspiring them with the habit of employing time usefully. We admit many striking differences in the situation of the two sexes, and many striking differences of understanding, proceeding from the different circumstances in which they are placed: but there is not a single difference of this kind which does not afford a new argument for making the education of women better than it is. They have nothing serious to do; — is that a reason why they should be brought up to do nothing but what is trifling? They are exposed to greater dangers; — is that a reason why their faculties are to be purposely and industriously weakened? They are to form the characters of future men; — is that a cause why their own characters are to be broken and frittered down as they now are? In short, there is not a single trait in that diversity of circumstances, in which the two sexes are placed, that does not decidedly prove the magnitude of the error we commit in neglecting (as we do neglect) the education of women.

If the objections against the better education of women could be overruled, one of the great advantages that would ensue would be the extinction of innumerable follies. A decided and prevailing taste for one or another mode of education there must be. A century past, it was for housewifery — now it is for accomplishments. The object now is, to make women artists, — to give

them an excellence in drawing, music, painting, and dancing, — of which, persons who make these pursuits the occupation of their lives, and derive from them their subsistence, need not be ashamed. Now, one great evil of all this is, that it does not last. If the whole of life were an Olympic game, — if we could go on feasting and dancing to the end, — this might do; but it is in truth merely a provision for the little interval between coming into life and settling in it; while it leaves a long and dreary expanse behind, devoid both of dignity and cheerfulness. No mother, no woman who has passed over the few first years of life, sings, or dances, or draws, or plays upon musical instruments. These are merely means for displaying the grace and vivacity of youth, which every woman gives up, as she gives up the dress and the manners of eighteen: she has no wish to retain them; or, if she has, she is driven out of them by diameter and derision. The system of female education, as it now stands, aims only at embellishing a few years of life, which are in themselves so full of grace and happiness, that they hardly want it; and then leaves the rest of existence a miserable prey to idle insignificance. No woman of understanding and reflection can possibly conceive she is doing justice to her children by such kind of education. The object is, to give to children resources that will endure as long as life endures, — habits that time will ameliorate, not destroy, — occupations that will render sickness tolerable, solitude pleasant, age venerable, life more dignified and useful, and therefore death less terrible: and the compensation which is offered for the omission of all this, is a shortlived blaze, — a little temporary effect, which has no other consequence than to deprive the remainder of life of all taste and relish. There may be women who have a taste for the fine arts, and who evince a decided talent for drawing, or for music. In that case, there can be no objection to the cultivation of these arts; but the error is, to make such things the grand and universal object, — to insist upon it that every woman is to sing, and draw, and dance, — with nature, or against nature, — to bind her apprentice

to some accomplishment, and if she cannot succeed in oil or water colours, to prefer gilding, varnishing, burnishing, box-making, to real and solid improvement in taste, knowledge, and understanding.

A great deal is said in favour of the social nature of the fine arts. Music gives pleasure to others. Drawing is an art, the amusement of which does not centre in him who exercises it, but is diffused among the rest of the world. This is true; but there is nothing, after all, so social as a cultivated mind. We do not mean to speak slightingly of the fine arts, or to depreciate the good humour with which they are sometimes exhibited; but we appeal to any man, whether a little spirited and sensible conversation — displaying, modestly, useful acquirements — and evincing rational curiosity, is not well worth the highest exertions of musical or graphical skill. A woman of accomplishments may entertain those who have the pleasure of knowing her for half an hour with great brilliancy; but a mind full of ideas, and with that elastic spring which the love of knowledge only can convey, is a perpetual source of exhilaration and amusement to all that come within its reach; — not collecting its force into single and insulated achievements, like the efforts made in the fine arts — but diffusing, equally over the whole of existence, a calm pleasure — better loved as it is longer felt — and suitable to every variety and every period of life. Therefore, instead of hanging the understanding of a woman upon walls, or hearing it vibrate upon strings, — instead of seeing it in clouds, or hearing it in the wind, we would make it the first spring and ornament of society, by enriching it with attainments upon which alone such power depends.

If the education of women were improved, the education of men would be improved also. Let any one consider (in order to bring the matter more home by an individual instance) of what immense importance to society it is, whether a nobleman of first-rate fortune and distinction is well or ill brought up; — what a taste and fashion he may inspire for private and for political vice! — and what misery and mischief he may produce to the

thousand human beings who are dependent on him! A country contains no such curse within its bosom. Youth, wealth, high rank, and vice, form a combination which baffles all remonstrance and beats down all opposition. A man of high rank who combines these qualifications for corruption is almost the master of the manners of the age, and has the public happiness within his grasp. But the most beautiful possession which a country can have is a noble and rich man, who loves virtue and knowledge; — who without being feeble or fanatical is pious — and who without being factious is firm and independent; — who, in his political life, is an equitable mediator between king and people; and, in his civil life, a firm promoter of all which can shed a lustre upon his country, or promote the peace and order of the world. But if these objects are of the importance which we attribute to them, the education of women must be important, as the formation of character for the first seven or eight years of life seems to depend almost entirely upon them. It is certainly in the power of a sensible and well educated mother to inspire, within that period, such tastes and propensities as shall nearly decide the destiny of the future man; and this is done, not only by the intentional exertions of the mother, but by the gradual and insensible imitation of the child; for there is something extremely contagious in greatness and rectitude of thinking, even at that age; and the character of the mother with whom he passes his early infancy is always an event of the utmost importance to the child. A merely accomplished woman cannot infuse her tastes into the minds of her sons; and, if she could, nothing could be more unfortunate than her success. Besides, when her accomplishments are given up, she has nothing left for it but to amuse herself in the best way she can; and, becoming entirely frivolous, either declines altogether the fatigue of attending to her children, or, attending to them, has neither talents nor knowledge to succeed; and, therefore, here is a plain and fair answer to those who ask so triumphantly, Why should a woman dedicate herself to this branch of knowledge? or why

should she be attached to such science? — Because, by having gained information on these points, she may inspire her son with valuable tastes, which may abide by him through life, and carry him up to all the sublimities of knowledge; — because she cannot lay the foundation of a great character, if she is absorbed in frivolous amusements, nor inspire her child with noble desires, when a long course of trifling has destroyed the little talents which were left by a bad education.

It is of great importance to a country, that there should be as many understandings as possible actively employed within it. Mankind are much happier for the discovery of barometers, thermometers, steam-engines, and all the innumerable inventions in the arts and sciences. We are every day and every hour reaping the benefit of such talent and ingenuity. The same observation is true of such works as those of Dryden, Pope, Milton, and Shakspeare. Mankind are much happier that such individuals have lived and written; they add every day to the stock of public enjoyment — and perpetually gladden and embellish life. Now, the number of those who exercise their understandings to any good purpose, is exactly in proportion to those who exercise it at all; but, as the matter stands at present, half the talent in the universe runs to waste, and is totally unprofitable. It would have been almost as well for the world, hitherto, that women, instead of possessing the capacities they do at present, should have been born wholly destitute of wit, genius, and every other attribute of mind of which men make so eminent an use: and the ideas of use and possession are so united together, that, because it has been the custom in almost all countries to give to women a different and a worse education than to men, the notion has obtained that they do not possess faculties which they do not cultivate. Just as, in breaking up a common, it is sometimes very difficult to make the poor believe it will carry corn, merely because they have been hitherto accustomed to see it produce nothing but weeds and grass — they very naturally mistake present condition for general nature.

So completely have the talents of women been kept down, that there is scarcely a single work, either of reason or imagination, written by a woman, which is in general circulation either in the English, French, or Italian literature;—scarcely one that has crept even into the ranks of our minor poets.

If the possession of excellent talents is not a conclusive reason why they should be improved, it at least amounts to a very strong presumption; and, if it can be shown that women may be trained to reason and imagine as well as men, the strongest reasons are certainly necessary to show us why we should not avail ourselves of such rich gifts of nature; and we have a right to call for a clear statement of those perils which make it necessary that such talents should be totally extinguished, or, at most, very partially drawn out. The burthen of proof does not lie with those who say, Increase the quantity of talent in any country as much as possible — for such a proposition is in conformity with every man's feelings: but it lies with those who say, Take care to keep that understanding weak and trifling, which nature has made capable of becoming strong and powerful. The paradox is with them, not with us. In all human reasoning, knowledge must be taken for a good, till it can be shown to be an evil. But now, Nature makes to us rich and magnificent presents; and we say to her — You are too luxuriant and munificent — we must keep you under, and prune you;—we have talents enough in the other half of the creation;—and, if you will not stupify and enfeeble the mind of women to our hands, we ourselves must expose them to a narcotic process, and educate away that fatal redundance with which the world is afflicted, and the order of sublunary things deranged.

One of the greatest pleasures of life is conversation;—and the pleasures of conversation are of course enhanced by every increase of knowledge: not that we should meet together to talk of alkalis and angles, or to add to our stock of history and philology — though a little of these things is no bad ingredient in conversation; but let the subject be what it may, there is always a pro-

digious difference between the conversation of those who have been well educated and of those who have not enjoyed this advantage. Education gives fecundity of thought, copiousness of illustration, quickness, vigour, fancy, words, images, and illustrations; — it decorates every common thing, and gives the power of trifling without being undignified and absurd. The subjects themselves may not be wanted upon which the talents of an educated man have been exercised; but there is always a demand for those talents which his education has rendered strong and quick. Now, really, nothing can be further from our intention than to say any thing rude and unpleasant; but we must be excused for observing, that it is not now a very common thing to be interested by the variety and extent of female knowledge, but it is a very common thing to lament, that the finest faculties in the world have been confined to trifles utterly unworthy of their richness and their strength.

The pursuit of knowledge is the most innocent and interesting occupation which can be given to the female sex; nor can there be a better method of checking a spirit of dissipation, than by diffusing a taste for literature. The true way to attack vice, is by setting up something else against it. Give to women, in early youth, something to acquire, of sufficient interest and importance to command the application of their mature faculties, and to excite their perseverance in future life; — teach them, that happiness is to be derived from the acquisition of knowledge, as well as the gratification of vanity; and you will raise up a much more formidable barrier against dissipation, than an host of invectives and exhortations can supply.

It sometimes happens that an unfortunate man gets drunk with very bad wine — not to gratify his palate but to forget his cares: he does not set any value on what he receives, but on account of what it excludes; — it keeps out something worse than itself. Now, though it were denied that the acquisition of serious knowledge is of itself important to a woman, still it prevents a taste for silly and pernicious works of imagination; it keeps

away the horrid trash of novels; and, in lieu of that eagerness for emotion and adventure which books of that sort inspire, promotes a calm and steady temperament of mind.

A man who deserves such a piece of good fortune, may generally find an excellent companion for all the vicissitudes of his life; but it is not so easy to find a companion for his understanding, who has similar pursuits with himself, or who can comprehend the pleasure he derives from them. We really can see no reason why it should not be otherwise; nor comprehend how the pleasures of domestic life can be promoted by diminishing the number of subjects in which persons who are to spend their lives together take a common interest.

One of the most agreeable consequences of knowledge, is the respect and importance which it communicates to old age. Men rise in character often as they increase in years;—they are venerable from what they have acquired, and pleasing from what they can impart. If they outlive their faculties, the mere frame itself is respected for what it once contained; but women (such is their unfortunate style of education) hazard every thing upon one cast of the die;—when youth is gone, all is gone. No human creature gives his admiration for nothing: either the eye must be charmed, or the understanding gratified. A woman must talk wisely or look well. Every human being must put up with the coldest civility, who has neither the charms of youth nor the wisdom of age. Neither is there the slightest commiseration for decayed accomplishments;—no man mourns over the fragments of a dancer, or drops a tear on the relics of musical skill. They are flowers destined to perish; but the decay of great talents is always the subject of solemn pity; and, even when their last memorial is over, their ruins and vestiges are regarded with pious affection.

There is no connection between the ignorance in which women are kept, and the preservation of moral and religious principle; and yet certainly there is, in the minds of some timid and respectable persons, a vague, indefinite dread of knowledge, as if it were capable of producing

these effects. It might almost be supposed, from the dread which the propagation of knowledge has excited, that there was some great secret which was to be kept in impenetrable obscurity, that all moral rules were a species of delusion and imposture, the detection of which, by the improvement of the understanding, would be attended with the most fatal consequences to all, and particularly to women. If we could possibly understand what these great secrets were, we might perhaps be disposed to concur in their preservation; but believing that all the salutary rules which are imposed on women are the result of true wisdom, and productive of the greatest happiness, we cannot understand how they are to become less sensible of this truth in proportion as their power of discovering truth in general is increased, and the habit of viewing questions with accuracy and comprehension established by education. There are men, indeed, who are always exclaiming against every species of power, because it is connected with danger: their dread of abuses is so much stronger than their admiration of uses, that they would cheerfully give up the use of fire, gunpowder, and printing, to be freed from robbers, incendiaries, and libels. It is true, that every increase of knowledge may possibly render depravity more depraved, as well as it may increase the strength of virtue. It is in itself only power; and its value depends on its application. But, trust to the natural love of good where there is no temptation to be bad — it operates nowhere more forcibly than in education. No man, whether he be tutor, guardian, or friend, ever contents himself with infusing the mere ability to acquire; but giving the power, he gives with it a taste for the wise and rational exercise of that power; so that an educated person is not only one with stronger and better faculties than others, but with a more useful propensity — a disposition better cultivated — and associations of a higher and more important class.

In short, and to recapitulate the main points upon which we have insisted, — Why the disproportion in knowledge between the two sexes should be so great, when the ine-

quality in natural talents is so small; or why the understanding of women should be lavished upon trifles, when nature has made it capable of higher and better things, we profess ourselves not able to understand. The affectation charged upon female knowledge is best cured by making that knowledge more general: and the economy devolved upon women is best secured by the ruin, disgrace, and inconvenience which proceeds from neglecting it. For the care of children, nature has made a direct and powerful provision; and the gentleness and elegance of women is the natural consequence of that desire to please, which is productive of the greatest part of civilisation and refinement, and which rests upon a foundation too deep to be shaken by any such modifications in education as we have proposed. If you educate women to attend to dignified and important subjects, you are multiplying, beyond measure, the chances of human improvement, by preparing and *medicating* those early impressions, which always come from the mother; and which, in a great majority of instances, are quite decisive of character and genius. Nor is it only in the business of education that women would influence the destiny of men.—If women knew more, men must learn more—for ignorance would then be shameful—and it would become the fashion to be instructed. The instruction of women improves the stock of national talents, and employs more minds for the instruction and amusement of the world;—it increases the pleasures of society, by multiplying the topics upon which the two sexes take a common interest;—and makes marriage an intercourse of understanding as well as of affection, by giving dignity and importance to the female character. The education of women favours public morals; it provides for every season of life, as well as for the brightest and the best; and leaves a woman when she is stricken by the hand of time, not as she now is, destitute of every thing, and neglected by all; but with the full power and the splendid attractions of knowledge,—diffusing the elegant pleasures of polite literature, and receiving the just homage of learned and accomplished men.

PUBLIC SCHOOLS. (E. Review, 1810.)

Remarks on the System of Education in Public Schools. 8vo. Hatchard. London, 1809.

There is a set of well-dressed, prosperous gentlemen, who assemble daily at Mr. Hatchard's shop; — clean, civil personages, well in with people in power,—delighted with every existing institution—and almost with every existing circumstance:—and, every now and then, one of these personages writes a little book;—and the rest praise that little book—expecting to be praised, in their turn, for their own little books:—and of these little books, thus written by these clean, civil personages, so expecting to be praised, the pamphlet before us appears to be one.

The subject of it is the advantage of public schools; and the author, very creditably to himself, ridicules the absurd clamour, first set on foot by Dr. Rennel, of the irreligious tendency of public schools: he then proceeds to an investigation of the effects which public schools may produce upon the moral character; and here the subject becomes more difficult, and the pamphlet worse.

In arguing any large or general question, it is of infinite importance to attend to the first feelings which the mention of the topic has a tendency to excite; and the name of a public school brings with it immediately the idea of brilliant classical attainments: but, upon the importance of these studies, we are not now offering any opinion. The only points for consideration are, whether boys are put in the way of becoming good and wise men by these schools; and whether they actually gather, there, those attainments, which it pleases mankind, for the time being, to consider as valuable, and to decorate by the name of learning.

By a public school, we mean an endowed place of edu-

cation of old standing, to which the sons of gentlemen resort in considerable numbers, and where they continue to reside, from eight or nine, to eighteen years of age. We do not give this as a definition which would have satisfied Porphyry or Duns-Scotus, but as one sufficiently accurate for our purpose. The characteristic features of these schools are, their antiquity, the numbers, and the ages of the young people who are educated at them. We beg leave, however, to premise, that we have not the slightest intention of insinuating any thing to the disparagement of the present discipline or present rulers of these schools, as compared with other times and other men: we have no reason whatever to doubt that they are as ably governed at this, as they have been at any preceding period. Whatever objections we may have to these institutions, they are to faults, not depending upon present administration, but upon original construction.*

At a public school (for such is the system established by immemorial custom), every boy is alternately tyrant and slave. The power which the elder part of these communities exercises over the younger, is exceedingly great —very difficult to be controlled—and accompanied, not unfrequently, with cruelty and caprice. It is the common law of the place, that the young should be implicitly obedient to the elder boys; and this obedience resembles more the submission of a slave to his master, or of a sailor to his captain, than the common and natural deference which would always be shown by one boy to another a few years older than himself. Now, this system we cannot help considering as an evil,—because it inflicts upon boys, for two or three years of their lives, many painful hardships, and much unpleasant servitude. These sufferings might perhaps be of some use

* A public school is thought to be the best cure for the insolence of youthful aristocracy. This insolence, however, is not a little increased by the homage of masters, and would soon meet with its natural check in the world. There can be no occasion to bring 500 boys together to teach to a young nobleman that proper demeanour which he would learn so much better from the first English gentleman whom he might think proper to insult.

in military schools; but, to give to a boy the habit of enduring privations to which he will never again be called upon to submit—to inure him to pains which he will never again feel—and to subject him to the privation of comforts, with which he will always in future abound—is surely not a very useful and valuable severity in education. It is not the life in miniature which he is to lead hereafter—nor does it bear any relation to it: —he will never again be subjected to so much insolence and caprice; nor ever, in all human probability, called upon to make so many sacrifices. The servile obedience which it teaches, might be useful to a menial domestic; or the habits of enterprise which it encourages, prove of importance to a military partisan; but we cannot see what bearing it has upon the calm, regular, civil life, which the sons of gentlemen, destined to opulent idleness, or to any of the three learned professions, are destined to lead. Such a system makes many boys very miserable; and produces those bad effects upon the temper and disposition, which unjust suffering always does produce;—but what good it does, we are much at a loss to conceive. Reasonable obedience is extremely useful in forming the disposition. Submission to tyranny lays the foundation of hatred, suspicion, cunning, and a variety of odious passions. We are convinced that those young people will turn out to be the best men, who have been guarded most effectually, in their childhood, from every species of useless vexation; and experienced, in the greatest degree, the blessings of a wise and rational indulgence. But even if these effects upon future character are not produced, still, four or five years in childhood make a very considerable period of human existence; and it is by no means a trifling consideration whether they are passed happily or unhappily. The wretchedness of school tyranny is trifling enough to a man who only contemplates it, in ease of body and tranquillity of mind, through the medium of twenty intervening years; but it is quite as real, and quite as acute, while it lasts, as any of the sufferings of mature life: and the utility of these sufferings, or the price paid in compensation for

them, should be clearly made out to a conscientious parent, before he consents to expose his children to them.

This system also gives to the elder boys an absurd and pernicious opinion of their own importance, which is often with difficulty effaced by a considerable commerce with the world. The *head* of a public school is generally a very conceited young man, utterly ignorant of his own dimensions, and losing all that habit of conciliation towards others, and that anxiety for self-improvement, which result from the natural modesty of youth. Nor is this conceit very easily and speedily gotten rid of;—we have seen (if we mistake not) public-school importance lasting through the half of after-life, strutting in lawn, swelling in ermine, and displaying itself, both ridiculously and offensively, in the haunts and business of bearded men.

There is a manliness in the athletic exercises of public schools, which is as seductive to the imagination as it is utterly unimportant in itself. Of what importance is it in after-life, whether a boy can play well or ill at cricket; or row a boat with the skill and precision of a waterman? If our young lords and esquires were hereafter to wrestle together in public, or the gentlemen of the Bar to exhibit Olympic games in Hilary Term, the glory attached to these exercises at public schools would be rational and important. But of what use is the body of an athlete, when we have good laws over our heads, —or when a pistol, a postchaise, or a porter can be hired for a few shillings? A gentleman does nothing but ride or walk; and yet such a ridiculous stress is laid upon the manliness of the exercises customary at public schools — exercises in which the greatest blockheads commonly excel the most — which often render habits of idleness inveterate—and often lead to foolish expense and dissipation at a more advanced period of life.

One of the supposed advantages of a public school, is the greater knowledge of the world which a boy is considered to derive from those situations; but if, by a knowledge of the world, is meant a knowledge of the forms and manners which are found to be the most pleas-

ing and useful in the world, a boy from a public school is almost always extremely deficient in these particulars; and his sister, who has remained at home at the apron-strings of her mother, is very much his superior in the science of manners. It is probably true, that a boy at a public school has made more observations on human character, because he has had more opportunities of observing, than have been enjoyed by young persons educated either at home or at private schools: but this little advance gained at a public school, is so soon overtaken at college or in the world, that, to have made it, is of the least possible consequence, and utterly undeserving of any risk incurred in the acquisition. Is it any injury to a man of thirty or thirty-five years of age—to a learned serjeant or venerable dean—that at eighteen they did not know so much of the world as some other boys of the same standing? They have probably escaped the arrogant character so often attendant upon this trifling superiority; nor is there much chance that they have ever fallen into the common and youthful error of mistaking a premature initiation into vice, for a knowledge of the ways of mankind: and, in addition to these salutary exemptions, a winter in London brings it all to a level; and offers to every novice the advantages which are supposed to be derived from this precocity of confidence and polish.

According to the general prejudice in favour of public schools, it would be thought quite as absurd and superfluous to enumerate the illustrious characters who have been bred at our three great seminaries of this description, as it would be to descant upon the illustrious characters who have passed in and out of London over our three great bridges. Almost every conspicuous person is supposed to have been educated at public schools; and there are scarcely any means (as it is imagined) of making an actual comparison; and yet, great as the rage is, and long has been, for public schools, it is very remarkable, that the most eminent men in every art and science have not been educated in public schools; and this is true, even if we include, in the term of public

schools, not only Eton, Winchester, and Westminster, but the Charterhouse, St. Paul's School, Merchant Taylors', Rugby, and every school in England, at all conducted upon the plan of the three first. The great schools of Scotland we do not call public schools; because, in these, the mixture of domestic life gives to them a widely different character. Spenser, Pope, Shakspeare, Butler, Rochester, Spratt, Parnell, Garth, Congreve, Gay, Swift, Thomson, Shenstone, Akenside, Goldsmith, Samuel Johnson, Beaumont and Fletcher, Ben Jonson, Sir Philip Sidney, Savage, Arbuthnot, and Burns, among the poets, were not educated in the system of English schools. Sir Isaac Newton, Maclaurin, Wallis, Hamstead, Saunderson, Simpson, and Napier, among men of science, were not educated in public schools. The three best historians that the English language has produced, Clarendon, Hume, and Robertson, were not educated at public schools. Public schools have done little in England for the fine arts—as in the examples of Inigo Jones, Vanbrugh, Reynolds, Gainsborough, Garrick, &c. The great medical writers and discoverers in Great Britain, Harvey, Cheselden, Hunter, Jenner, Meade, Brown, and Cullen, were not educated at public schools. Of the great writers on morals and metaphysics, it was not the system of public schools which produced Bacon, Shaftesbury, Hobbes, Berkeley, Butler, Hume, Hartley, or Dugald Stewart. The greatest discoverers in chemistry have not been brought up at public schools;—we mean Dr. Priestley, Dr. Black, and Mr. Davy. The only Englishmen who have evinced a remarkable genius, in modern times, for the art of war,—the Duke of Marlborough, Lord Peterborough, General Wolfe, and Lord Clive, were all trained in private schools. So were Lord Coke, Sir Matthew Hale, and Lord Chancellor Hardwicke, and Chief Justice Holt, among the lawyers. So also, among statesmen, were Lord Burleigh, Walsingham, the Earl of Strafford, Thurloe, Cromwell, Hampden, Lord Clarendon, Sir Walter Raleigh, Sydney, Russell, Sir W. Temple, Lord Somers, Burke, Sheridan, Pitt. In addition to this list, we must not forget the names of such eminent scholars and men

of letters, as Cudworth, Chillingworth, Tillotson, Archbishop King, Selden, Conyers Middleton, Bentley, Sir Thomas More, Cardinal Wolsey, Bishops Sherlock and Wilkins, Jeremy Taylor, Isaac Hooker, Bishops Usher, Stillingfleet, and Spelman, Dr. Samuel Clarke, Bishop Hoadley, and Dr. Lardner. Nor must it be forgotten, in this examination, that none of the conspicuous writers upon political economy which this country has as yet produced, have been brought up in public schools. If it be urged that public schools have only assumed their present character within this last century, or half century, and that what are now called public schools partook, before this period, of the nature of private schools, there must then be added to our lists the names of Milton, Dryden, Addison, &c. &c. : and it will follow, that the English have done almost all that they have done in the arts and sciences, without the aid of that system of education to which they are now so much attached. Ample as this catalogue of celebrated names already is, it would be easy to double it; yet, as it stands, it is obviously sufficient to show that great eminence may be attained in any line of fame, without the aid of public schools. Some more striking inferences might perhaps be drawn from it; but we content ourselves with the simple fact.

The most important peculiarity in the constitution of a public school is its numbers, which are so great, that a close inspection of the master into the studies and conduct of each individual is quite impossible. We must be allowed to doubt, whether such an arrangement is favourable either to literature or morals.

Upon this system, a boy is left almost entirely to himself, to impress upon his own mind, as well as he can, the distant advantages of knowledge, and to withstand, from his own innate resolution, the examples and the seductions of idleness. A firm character survives this brave neglect; and very exalted talents may sometimes remedy it by subsequent diligence: but schools are not made for a few youths of pre-eminent talents, and strong characters; such prizes can, of course, be drawn but by a very

few parents. The best school is that which is best accommodated to the greatest variety of characters, and which embraces the greatest number of cases. It cannot be the main object of education to render the splendid more splendid, and to lavish care upon those who would almost thrive without any care at all. A public school does this effectually; but it commonly leaves the idle almost as idle, and the dull almost as dull, as it found them. It disdains the tedious cultivation of those middling talents, of which only the great mass of human beings are possessed. When a strong desire of improvement exists, it is encouraged, but no pains are taken to inspire it. A boy is cast in among five or six hundred other boys, and is left to form his own character;—if his love of knowledge survives this severe trial, it, in general, carries him very far: and, upon the same principle, a savage, who grows up to manhood, is, in general, well made, and free from all bodily defects; not because the severities of such a state are favourable to animal life, but because they are so much the reverse, that none but the strongest can survive them. A few boys are incorrigibly idle, and a few incorrigibly eager for knowledge; but the great mass are in a state of doubt and fluctuation; and they come to school for the express purpose, not of being left to themselves—for that could be done any where—but that their wavering tastes and propensities should be decided by the intervention of a master. In a forest, or public school for oaks and elms, the trees are left to themselves; the strong plants live, and the weak ones die: the towering oak that remains is admired; the saplings that perish around it are cast into the flames and forgotten. But it is not surely to the vegetable struggle of a forest, or the hasty glance of a forester, that a botanist would commit a favourite plant; he would naturally seek for it a situation of less hazard, and a cultivator whose limited occupations would enable him to give to it a reasonable share of his time and attention. The very meaning of education seems to us to be, that the old should teach the young, and the wise direct the weak; that a man who professes to instruct, should get

among his pupils, study their characters, gain their affections, and form their inclinations and aversions. In a public school, the numbers render this impossible; it is impossible that sufficient time should be found for this useful and affectionate interference. Boys, therefore, are left to their own crude conceptions and ill-formed propensities; and this neglect is called a spirited and manly education.

In by far the greatest number of cases, we cannot think public schools favourable to the cultivation of knowledge; and we have equally strong doubts if they be so to the cultivation of morals,—though we admit, that, upon this point, the most striking arguments have been produced in their favour.

It is contended by the friends to public schools, that every person, before he comes to man's estate, must run through a certain career of dissipation; and that if that career is, by the means of a private education, deferred to a more advanced period of life, it will only be begun with greater eagerness, and pursued into more blamable excess. The time must, of course, come, when every man must be his own master; when his conduct can be no longer regulated by the watchful superintendence of another, but must be guided by his own discretion. Emancipation must come at last; and we admit, that the object to be aimed at is, that such emancipation should be gradual, and not premature. Upon this very invidious point of the discussion, we rather wish to avoid offering any opinion. The manners of great schools vary considerably from time to time; and what may have been true many years ago is very possibly not true at the present period. In this instance, every parent must be governed by his own observations and means of information. If the licence which prevails at public schools is only a fair increase of liberty, proportionate to advancing age, and calculated to prevent the bad effects of a sudden transition from tutelary thraldom to perfect self-government, it is certainly a good, rather than an evil. If, on the contrary, there exists in these places of education a system of premature debauchery, and if they only pre-

vent men from being corrupted by the world, by corrupting them before their entry into the world, they can then only be looked upon as evils of the greatest magnitude, however they may be sanctioned by opinion, or rendered familiar to us by habit.

The vital and essential part of a school is the master; but, at a public school, no boy, or, at the best, only a very few, can see enough of him to derive any considerable benefit from his character, manners, and information. It is certainly of eminent use, particularly to a young man of rank, that he should have lived among boys; but it is only so when they are all moderately watched by some superior understanding. The morality of boys is generally very imperfect; their notions of honour extremely mistaken; and their objects of ambition frequently very absurd. The probability then is, that the kind of discipline they exercise over each other will produce (when left to itself) a great deal of mischief; and yet this is the discipline to which every child at a public school is not only necessarily exposed, but principally confined. Our objection (we again repeat) is not to the interference of boys in the formation of the character of boys; their character, we are persuaded, will be very imperfectly formed without their assistance; but our objection is to that almost exclusive agency which they exercise in public schools.

After having said so much in opposition to the general prejudice in favour of public schools, we may be expected to state what species of school we think preferable to them; for if public schools, with all their disadvantages, are the best that can actually be found, or easily attained, the objections to them are certainly made to very little purpose.

We have no hesitation, however, in saying, that that education seems to us to be the best which mingles a domestic with a school life, and which gives to a youth the advantage which is to be derived from the learning of a master, and the emulation which results from the society of other boys, together with the affectionate vigilance which he must experience in the house of his

parents. But where this species of education, from peculiarity of circumstances or situation, is not attainable, we are disposed to think a society of twenty or thirty boys, under the guidance of a learned man, and, above all, of a man of good sense, to be a seminary the best adapted for the education of youth. The numbers are sufficient to excite a considerable degree of emulation, to give to a boy some insight into the diversities of the human character, and to subject him to the observation and control of his superiors. It by no means follows, that a judicious man should always interfere with his authority and advice, because he has always the means; he may connive at many things which he cannot approve, and suffer some little failures to proceed to a certain extent, which, if indulged in wider limits, would be attended with irretrievable mischief: he will be aware that his object is to fit his pupil for the world; that constant control is a very bad preparation for complete emancipation from all control; that it is not bad policy to expose a young man, under the eye of superior wisdom, to some of those dangers which will assail him hereafter in greater number, and in greater strength—when he has only his own resources to depend upon. A private education, conducted upon these principles, is not calculated to gratify quickly the vanity of a parent who is blest with a child of strong character and pre-eminent abilities: to be the first scholar of an obscure master, at an obscure place, is no very splendid distinction; nor does it afford that opportunity, of which so many parents are desirous, of forming great connections for their children: but if the object be to induce the young to love knowledge and virtue, we are inclined to suspect, that, for the average of human talents and characters, these are the situations in which such tastes will be the most effectually formed.

TOLERATION. (E. Review, 1811.)

Hints on Toleration, in Five Essays, &c. suggested for the Consideration of Lord Viscount Sidmouth, and the Dissenters. By Philagatharches. London. 1810.

If a prudent man sees a child playing with a porcelain cup of great value, he takes the vessel out of his hand, pats him on the head, tells him his mamma will be sorry if it is broken, and gently cheats him into the use of some less precious substitute. Why will Lord Sidmouth meddle with the Toleration Act, when there are so many other subjects in which his abilities might be so eminently useful — when enclosure bills are drawn up with such scandalous negligence — turnpike roads so shamefully neglected — and public conveyances illegitimately loaded in the face of day, and in defiance of the wisest legislative provisions? We confess our trepidation at seeing the Toleration Act in the hands of Lord Sidmouth; and should be very glad if it were fairly back in the statute-book, and the sedulity of this well-meaning nobleman diverted into another channel.

The alarm and suspicion of the Dissenters upon these measures is wise and rational. They are right to consider the Toleration Act as their palladium; and they may be certain that, in this country, there is always a strong party ready, not only to prevent the further extension of tolerant principles, but to abridge (if they dared) their present operation within the narrowest limits. Whoever makes this attempt will be sure to make it under professions of the most earnest regard for mildness and toleration, and with the strongest declarations of respect for King William, the Revolution, and the principles which seated the House of Brunswick on the throne of these realms; — and then will follow the clauses for whipping Dissenters, imprisoning preachers,

and subjecting them to rigid qualifications, &c. &c. &c. The infringement on the militia acts is a mere pretence. The real object is, to diminish the number of Dissenters from the Church of England, by abridging the liberties and privileges they now possess. This is the project which we shall examine; for we sincerely believe it to be the project in agitation. The mode in which it is proposed to attack the Dissenters, is, first, by exacting greater qualifications in their teachers; next, by preventing the interchange or itinerancy of preachers, and fixing them to one spot.

It can never, we presume, be intended to subject dissenting ministers to any kind of *theological* examination. A teacher examined in doctrinal opinions, by another teacher who differs from him, is so very absurd a project, that we entirely acquit Lord Sidmouth of any intention of this sort. We rather presume his Lordship to mean, that a man who professes to teach his fellow-creatures should at least have made some progress in human learning; — that he should not be wholly without education; — that he should be able at least to read and write. If the test is of this very ordinary nature, it can scarcely exclude many teachers of religion; and it was hardly worth while, for the very insignificant diminution of numbers which this must occasion to the dissenting clergy, to have raised all the alarm which this attack upon the Toleration Act has occasioned.

But, without any reference to the magnitude of the effects, is the principle right? or, What is the meaning of religious toleration? That a man should hold, without pain or penalty, any religious opinions — and choose, for his instruction in the business of salvation, any guide whom he pleases; — care being taken, that the teacher, and the doctrine, injure neither the policy nor the morals of the country. We maintain, that perfect religious toleration applies as much to the teacher, as the thing taught; and that it is quite as intolerant to make a man hear Thomas, who wants to hear John, as it would be to make a man profess Arminian, who wished to profess Calvinistical principles. What right has any government

to dictate to any man who shall guide him to heaven, any more than it has to persecute the religious tenets by which he hopes to arrive there? You believe that the heretic professes doctrines utterly incompatible with the true spirit of the Gospel; — first you burnt him for this, — then you whipt him, — then you fined him, — then you put him in prison. All this did no good; — and, for these hundred years last past, you have let him alone. The heresy is now firmly protected by law; — and you know it must be preached: — What matters it, then, who preaches it? If the evil must be communicated, the organ and instrument through which it is communicated cannot be of much consequence. It is true, this kind of persecution, against persons, has not been quite so much tried as the other against doctrines; but the folly and inexpediency of it rest precisely upon the same grounds.

Would it not be a singular thing, if the friends of the Church of England were to make the most strenuous efforts to render their enemies eloquent and learned? — and to found places of education for Dissenters? But, if their learning would not be a good, why is their ignorance an evil? — unless it be necessarily supposed, that all increase of learning must bring men over to the Church of England; in which supposition, the Scottish and Catholic Universities, and the College at Hackney, would hardly acquiesce. Ignorance surely matures and quicken the progress, by insuring the dissolution of absurdity. Rational and learned Dissenters remain: — religious mobs, under some ignorant fanatic of the day, become foolish overmuch, — dissolve, and return to the Church. The Unitarian, who reads and writes, gets some sort of discipline, and returns no more.

What connection is there (as Lord Sidmouth's plan assumes) between the zeal and piety required for religious instruction and the common attainments of literature? But, if knowledge and education are required for religious instruction, why be content with the common elements of learning? why not require higher attainments in dissenting candidates for orders; and examine them in

the languages in which the books of their religion are conveyed ?

A dissenting minister, of vulgar aspect and homely appearance, declares that he entered into that holy office because he felt a call; — and a clergyman of the Establishment smiles at him for the declaration. But it should be remembered, that no minister of the Establishment is admitted into orders, before he has been expressly interrogated by the bishop, whether he feels himself called to that sacred office. The doctrine of calling, or inward feeling, is quite orthodox in the English church; — and, in arguing this subject in Parliament, it will hardly be contended, that the Episcopalian only is the judge when that call is genuine, and when it is only imaginary.

The attempt at making the dissenting clergy stationary, and persecuting their circulation, appears to us quite as unjust and inexpedient as the other measure of qualifications. It appears a gross inconsistency to say — "I admit that what you are doing is legal, — but you must not do it thoroughly and effectually. I allow you to propagate your heresy, — but I object to all means of propagating it which appear to be useful and effective." If there are any other grounds upon which the circulation of the dissenting clergy is objected to, let these grounds be stated and examined; but to object to their circulation, merely because it is the best method of effecting the object which you allow them to effect, does appear to be rather unnatural and inconsistent.

It is presumed, in this argument, that the only reason urged for the prevention of itinerant preachers is the increase of heresy; for, if heresy is not increased by it, it must be immaterial to the feelings of Lord Sidmouth, and of the Imperial Parliament, whether Mr. Shufflebottom preaches at Bungay, and Mr. Ringletub at Ipswich; or whether an artful vicissitude is adopted, and the order of insane predication reversed.

But, supposing all this new interference to be just, what good will it do ? You find a dissenting preacher, whom you have prohibited, still continuing to preach,

— or preaching at Ealing when he ought to preach at Acton; — his number is taken, and the next morning he is summoned. Is it believed that this description of persons can be put down by fine and imprisonment? His fine is paid for him; and he returns from imprisonment ten times as much sought after and as popular as he was before. This is a receipt for making a stupid preacher popular, and a popular preacher more popular, but can have no possible tendency to prevent the mischief against which it is levelled. It is precisely the old history of persecution against opinions, turned into a persecution against persons. The prisons will be filled, — the enemies of the Church made enemies of the State also, — and the Methodists rendered ten times more actively mad than they are at present. This is the direct and obvious tendency of Lord Sidmouth's plan.

Nothing dies so hard and rallies so often as intolerance. The fires are put out, and no living nostril has scented the nidor of a human creature roasted for faith; — then, after this, the prison-doors were got open, and the chains knocked off; — and now Lord Sidmouth only begs that men who disagree with him in religious opinions may be deprived of all civil offices, and not be allowed to hear the preachers they like best. Chains and whips he would not hear of; but these mild gratifications of his bill every orthodox mind is surely entitled to. The hardship would indeed be great, if a churchman were deprived of the amusement of putting a dissenting parson in prison. We are convinced Lord Sidmouth is a very amiable and well-intentioned man: his error is not the error of his heart, but of his time, above which few men ever rise. It is the error of some four or five hundred thousand English gentlemen, of decent education and worthy characters, who conscientiously believe that they are punishing, and continuing incapacities, for the good of the State; while they are, in fact (though without knowing it), only gratifying that insolence, hatred, and revenge, which all human beings are unfortunately so ready to feel against those who will not conform to their own sentiments.

But, instead of making the Dissenting Churches less popular, why not make the English Church more popular, and raise the English clergy to the privileges of the Dissenters? In any parish of England, any layman, or clergyman, by paying sixpence, can open a place of worship,—provided it be not the worship of the Church of England. If he wishes to attack the doctrines of the bishop or the incumbent, he is not compelled to ask the consent of any person; but if, by any evil chance, he should be persuaded of the truth of those doctrines, and build a chapel or mount a pulpit to support them, he is instantly put in the spiritual court; for the regular incumbent, who has a legal monopoly of this doctrine, does not choose to suffer any interloper; and without his consent, it is illegal to preach the doctrines of the Church within his precincts.* Now this appears to us a great and manifest absurdity, and a disadvantage against the Established Church which very few establishments could bear. The persons who preach and who build chapels, or for whom chapels are built, among the Dissenters, are active clever persons, with considerable

* It might be supposed that the general interests of the Church would outweigh the particular interests of the rector; and that any clergyman would be glad to see places of worship opened within his parish for the doctrines of the Established Church. The fact, however, is directly the reverse. It is scarcely possible to obtain permission from the established clergymen of the parish to open a chapel there; and, when it is granted, it is granted upon very hard and interested conditions. The parishes of St. George — of St. James — of Marylebone — and of St. Anne's, in London — may, in the parish churches, chapels of ease, and mercenary chapels, contain, perhaps, one hundredth part of their Episcopalian inhabitants. Let the rectors, lay and clerical, meet together, and give notice that any clergyman of the Church of England, approved by the bishop, may preach there; and we will venture to say, that places of worship capable of containing 20,000 persons would be built within ten years. But, in these cases, the interest of the Rector and of the Establishment are not the same. A chapel belonging to the Swedenborgians, or Methodists of the New Jerusalem, was offered, two or three years since, in London, to a clergyman of the Establishment. The proprietor was tired of his irrational tenants, and wished for better doctrine. The rector (since a dignitary), with every possible compliment to the fitness of the person in question, positively refused the application; and the church remains in the hands of Methodists. No particular blame is intended, by this anecdote, against the individual rector. He acted as many have done before and since; but the incumbent clergyman ought to possess no such power. It is his interest, but not the interest of the Establishment.

talents for that kind of employment. These talents have, with them, their free and unbounded scope; while in the English Church they are wholly extinguished and destroyed. Till this evil is corrected, the Church contends with fearful odds against its opponents. On the one side, any man who can command the attention of a congregation—to whom nature has given the animal and intellectual qualifications of a preacher—such a man is the member of every corporation;—all impediments are removed:—there is not a single position in Great Britain which he may not take, provided he is hostile to the Established Church. In the other case, if the English Church were to breed up a Massillon or a Bourdaloue, he finds every place occupied; and every where a regular and respectable clergyman ready to put him in the spiritual court, if he attracts, within his precincts, any attention to the doctrines and worship of the Established Church.

The necessity of having the bishop's consent would prevent any improper person from preaching. That consent should be withheld, not capriciously, but for good and lawful cause to be assigned.

The profits of an incumbent proceed from fixed or voluntary contributions. The fixed could not be affected; and the voluntary ought to vary according to the exertions of the incumbent and the good-will of the parishioners; but, if this is wrong, pecuniary compensation might be made (at the discretion of the ordinary) from the supernumerary to the regular clergyman.*

Such a plan, it is true, would make the Church of England more popular in its nature; and it ought to be made more popular, or it will not endure for another half century. There are two methods; the Church must be made more popular, or the Dissenters less so. To effect the latter object by force and restriction is unjust and impossible. The only remedy seems to be, to grant to the Church the same privileges which are enjoyed by the Dissenters, and to excite, in one party, that compe-

* All this has been since placed on a better footing.

tition of talent which is of such palpable advantage to the other.

A remedy suggested by some wellwishers to the Church, is the appointment of men to benefices who have talents for advancing the interests of religion; but, till each particular patron can be persuaded to care more for the general good of the Church than for the particular good of the person whom he patronises, little expectation of improvement can be derived from this quarter.

The competition between the Established Clergy, to which this method would give birth, would throw the incumbent in the back-ground only when he was unfit to stand forward—immoral, negligent, or stupid. His income would still remain; and, if his influence were superseded by a man of better qualities and attainments, the general good of the Establishment would be consulted by the change. The beneficed clergyman would always come to the contest with great advantages; and his deficiencies must be very great indeed, if he lost the esteem of his parishioners. But the contest would rarely or ever take place, where the friends of the Establishment were not numerous enough for all. At present, the selfish incumbent, who cannot accommodate the fiftieth part of his parishioners, is determined that no one else shall do it for him. It is in such situations that the benefit to the Establishment would be greatest, and the injury to the appointed minister none at all.

We beg of men of sense to reflect, that the question is, not whether they wish the English Church to stand as it now is, but whether the English Church can stand as it now is; and whether the moderate activity here recommended is not the minimum of exertion necessary for its preservation. At the same time, we hope nobody will rate our sagacity so very low as to imagine we have much hope that any measure of the kind will ever be adopted. *All establishments die of dignity.* They are too proud to think themselves ill, and to take a little physic.

To show that we have not mis-stated the obstinacy or the conscience of sectaries, and the spirit with which they will meet the regulations of Lord Sidmouth, we

will lay before our readers the sentiments of Philagatharches — a stern subacid Dissenter.

'I shall not here enter into a comprehensive discussion of the nature of a call to the ministerial office; but deduce my proposition from a sentiment admitted equally by conformists and nonconformists. It is essential to the nature of a call to preach "that a man be moved by the Holy Ghost to enter upon the work of the ministry;" and, if the Spirit of God operate powerfully upon his heart, to constrain him to appear as a public teacher of religion, who shall command him to desist? We have seen that the sanction of the magistrate can give no authority to preach the gospel; and if he were to forbid our exertions, we must persist in the work: we dare not relinquish a task that God has required us to perform; we cannot keep our consciences in peace, if our lips are closed in silence, while the Holy Ghost is moving our hearts to proclaim the tidings of salvation: "Yea, woe is unto me," saith St. Paul, "if I preach not the gospel." Thus, when the Jewish priests had taken Peter and John into custody, and, after examining them concerning their doctrine, "commanded them not to speak at all, nor to teach in the name of Jesus," these apostolical champions of the cross undauntedly replied, "Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye: for we cannot but speak the things which we have seen and heard." Thus, also, in our day, when the Holy Ghost excites a man to preach the gospel to his fellow-sinners, his message is sanctioned by an authority, which is "far above all principality and power;" and, consequently, neither needs the approbation of subordinate rulers, nor admits of revocation by their countermanding edicts.

'3dly, He who receives a licence should not expect to derive from it a testimony of qualification to preach.

"It would be grossly absurd to seek a testimony of this description from any single individual, even though he were an experienced veteran in the service of Christ: for all are fallible; and, under some unfavourable prepossession, even the wisest or the best of men might give an erroneous decision upon the case. But this observation will gain additional force, when we suppose the power of judging transferred to the person of the magistrate. We cannot presume that a civil ruler understands as much of theology as a minister of the gospel. His necessary duties prevent him from critically investigating questions upon divinity; and confine his attention to that particular department which society has deputed him to occupy; and, hence, to

expect at his hands a testimony of qualification to preach, would be almost as ludicrous as to require an obscure country curate to fill the office of Lord Chancellor.

'But again — admitting that a magistrate, who is nominated by the sovereign to issue forth licenses to dissenting ministers, is competent to the task of judging of their natural and acquired abilities, it must still remain a doubtful question whether they are moved to preach by the influences of the Holy Ghost; for it is the prerogative of God alone to "search the heart and try the reins" of the children of men. Consequently, after every effort of the ruling powers to assume to themselves the right of judging whether a man be or be not qualified to preach, the most essential property of the call must remain to be determined by the conscience of the individual.

'It is further worthy of observation, that the talents of a preacher may be acceptable to many persons, if not to him who issues the license. The taste of a person thus high in office may be too refined to derive gratification from any but the most learned, intelligent, and accomplished preachers. Yet, as the gospel is sent to the poor as well as to the rich, perhaps hundreds of preachers may be highly acceptable, much esteemed, and eminently useful in their respective circles, who would be despised as men of mean attainments by one whose mind is well stored with literature, and cultivated by science. From these remarks I infer, that a man's own judgment must be the criterion, in determining what line of conduct to pursue before he begins to preach; and the opinion of the people to whom he ministers must determine whether it be desirable that he should continue to fill their pulpit.— (168—173.)

The sentiments of Philagatharches are expressed still more strongly in a subsequent passage.

'Here a question may arise — what line of conduct conscientious ministers ought to pursue, if laws were to be enacted, forbidding either all dissenting ministers to preach, or only lay preachers; or forbidding to preach in an unlicensed place; and, at the same time, refusing to license persons and places, except under such security as the property of the parties would not meet, or under limitations to which their consciences could not accede. What has been advanced ought to outweigh every consideration of temporal interest; and, if the evil genius of persecution were to appear again, I pray God that we might all be faithful to Him who hath called us to preach the gospel. Under such circumstances, let us continue to preach: if fined, let us

pay the penalty, and persevere in preaching; and, when unable to pay the fine, or deeming it impolitic so to do, let us submit to go quietly to prison, but with the resolution still to preach upon the first opportunity, and, if possible, to collect a church even within the precincts of the gaol. He who, by these zealous exertions, becomes the honoured instrument of converting one sinner unto God, will find that single seal to his ministerial labours an ample compensation for all his sufferings. In this manner, the venerable apostle of the Gentiles both avowed and proved his sincere attachment to the cause in which he had embarked:—"The Holy Ghost witnesseth, in every city, that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

'In the early ages of Christianity martyrdom was considered an eminent honour; and many of the primitive Christians thrust themselves upon the notice of their heathen persecutors, that they might be brought to suffer in the cause of that Redeemer whom they ardently loved. In the present day, Christians in general incline to estimate such rash ardour as a species of enthusiasm, and feel no disposition to court the horrors of persecution; yet, if such dark and tremendous days were to return in this age of the world, ministers should retain their stations; they should be true to their charge; they should continue their ministrations, each man in his sphere, shining with all the lustre of genuine godliness, to dispel the gloom in which the nation would then be enveloped. If this line of conduct were to be adopted, and acted upon with decision, the cause of piety, of nonconformity, and of itinerant preaching, must eventually triumph. All the gaols in the country would speedily be filled: those houses of correction, which were erected for the chastisement of the vicious in the community, would be replenished with thousands of the most pious, active, and useful men in the kingdom, whose characters are held in general esteem. But the ultimate result of such despotic proceedings is beyond the ken of human prescience:—probably, appeals to the public and the legislature would teem from the press, and, under such circumstances, might diffuse a revolutionary spirit throughout the country.'—(239—243.)

We quote these opinions at length, not because they are the opinions of Philagatharches, but because we are confident that they are the opinions of ten thousand

hot-headed fanatics, and that they would firmly and conscientiously be acted upon.

Philagatharches is an instance (not uncommon, we are sorry to say, even among the most rational of the Protestant Dissenters) of a love of toleration combined with a love of persecution. He is a Dissenter, and earnestly demands religious liberty for that body of men; but as for the Catholics, he would not only continue their present disabilities, but load them with every new one that could be conceived. He expressly says, that an Atheist or a Deist may be allowed to propagate their doctrines, but not a Catholic; and then proceeds with all the customary trash against that sect which nine schoolboys out of ten now know how to refute. So it is with Philagatharches;—so it is with weak men in every sect. It has ever been our object, and (in spite of misrepresentation and abuse) ever shall be our object, to put down this spirit—to protect the true interests, and to diffuse the true spirit, of toleration. To a well-supported national Establishment, effectually discharging its duties, we are very sincere friends. If any man, after he has paid his contribution to this great security for the existence of religion in any shape, chooses to adopt a religion of his own, that man should be permitted to do so without let, molestation, or disqualification for any of the offices of life. We apologise to men of sense for sentiments so trite; and patiently endure the anger which they will excite among those with whom they will pass for original.

CHARLES FOX. (E. Review, 1811.)

A Vindication of Mr. Fox's History of the early Part of the Reign of James the Second. By Samuel Heywood, Serjeant-at-Law. London, Johnson & Co. 1811.

Though Mr. Fox's history was, of course, as much open to animadversion and rebuke as any other book, the task, we think, would have become any other person better than Mr. Rose. The whole of Mr. Fox's life was spent in opposing the profligacy and exposing the ignorance of his own court. In the first half of his political career, while Lord North was losing America, and in the latter half while Mr. Pitt was ruining Europe, the creatures of the government were eternally exposed to the attacks of this discerning, dauntless, and most powerful speaker. Folly and corruption never had a more terrible enemy in the English House of Commons — one whom it was so impossible to bribe, so hopeless to elude, and so difficult to answer. Now it so happened, that, during the whole of this period, the historical critic of Mr. Fox was employed in subordinate offices of government; — that the detail of taxes passed through his hands; — that he amassed a large fortune by those occupations; — and that, both in the measures which he supported, and in the friends from whose patronage he received his emoluments, he was completely and perpetually opposed to Mr. Fox.

Again, it must be remembered, that very great people have very long memories for the injuries which they receive, or which they think they receive. No speculation was so good, therefore, as to vilify the memory of Mr. Fox, — nothing so delicious as to lower him in the public estimation, — no service so likely to be well rewarded — so eminently grateful to those of whose favour Mr. Rose had so often tasted the sweets, and of

the value of whose patronage he must, from long experience, have been so thoroughly aware.

We are almost inclined to think that we might at one time have worked ourselves up to suspect Mr. Rose of being actuated by some of these motives:—not because we have any reason to think worse of that gentleman than of most of his political associates, but merely because it seemed to us so very probable that he should have been so influenced. Our suspicions, however, were entirely removed by the frequency and violence of his own protestations. He vows so solemnly that he has no bad motive in writing his critique, that we find it impossible to withhold our belief in his purity. But Mr. Rose does not trust to his protestations alone. He is not satisfied with assurances that he did not write his book from any bad motive, but he informs us that his motive was excellent,—and is even obliging enough to tell us what that motive was. The Earl of Marchmont, it seems, was Mr. Rose's friend. To Mr. Rose he left his manuscripts; and among these manuscripts was a narrative written by Sir Patrick Hume, an ancestor of the Earl of Marchmont, and one of the leaders in Argyle's rebellion. Of Sir Patrick Hume Mr. Rose conceives (a little erroneously to be sure, but he assures us he does conceive) Mr. Fox to have spoken disrespectfully; and the case comes out, therefore, as clearly as possible, as follows.

Sir Patrick was the progenitor, and Mr. Rose was the friend and sole executor, of the Earl of Marchmont; and therefore, says Mr. Rose, I consider it as a *sacred* duty to vindicate the character of Sir Patrick, and, for that purpose, to publish a long and elaborate critique upon all the doctrines and statements contained in Mr. Fox's history! This appears to us about as satisfactory an explanation of Mr. Rose's authorship as the exclamation of the traveller was of the name of Stony Stratford.

Before Mr. Rose gave way to this intense value for Sir Patrick, and resolved to write a book, he should have inquired what accurate men there were about in

society; and if he had once received the slightest notice of the existence of Mr. Samuel Heywood, serjeant-at-law, we are convinced he would have transfused into his own will and testament the feelings he derived from that of Lord Marchmont, and devolved upon another executor the sacred and dangerous duty of vindicating Sir Patrick Hume.

The life of Mr. Rose has been principally employed in the painful, yet perhaps necessary, duty of increasing the burdens of his fellow-creatures. It has been a life of detail, onerous to the subject — onerous and lucrative to himself. It would be unfair to expect from one thus occupied any great depth of thought, or any remarkable graces of composition; but we have a fair right to look for habits of patient research and scrupulous accuracy. We might naturally expect industry in collecting facts, and fidelity in quoting them; and hope, in the absence of commanding genius, to receive a compensation from the more humble and ordinary qualities of the mind. How far this is the case, our subsequent remarks will enable the reader to judge. We shall not extend them to any great length, as we have before treated on the same subject in our review of Mr. Rose's work. Our great object at present is to abridge the observations of Serjeant Heywood. For Serjeant Heywood, though a most respectable, honest, and enlightened man, really does require an abridger. He has not the talent of saying what he has to say quickly; nor is he aware that brevity is in writing what charity is to all other virtues. Righteousness is worth nothing without the one, nor authorship without the other. But whoever will forgive this little defect will find in all his productions great learning, immaculate honesty, and the most scrupulous accuracy. Whatever detections of Mr. Rose's inaccuracies are made in this Review are to be entirely given to him; and we confess ourselves quite astonished at their number and extent.

'Among the modes of destroying persons (says Mr. Fox, p. 14.) in such a situation (*i. e.* monarchs deposed), there can

be little doubt but that adopted by Cromwell and his adherents *is the least dishonourable.* Edward II., Richard II., Henry VI., Edward V., had none of them long survived their deposal; but this was the first instance, in our history at least, when of such an act it could be truly said it was not done in a corner.'

What Mr. Rose can find in this sentiment to quarrel with, we are utterly at a loss to conceive. If a human being is to be put to death unjustly, is it no mitigation of such a lot that the death should be public? Is any thing better calculated to prevent secret torture and cruelty? And would Mr. Rose, in mercy to Charles, have preferred that red-hot iron should have been secretly thrust into his entrails?—or that he should have disappeared as Pichegru and Toussaint have disappeared in our times? The periods of the Edwards and Henrys were, it is true, barbarous periods: but this is the very argument Mr. Fox uses. All these murders, he contends, were immoral and bad; but that where the *manner* was the least objectionable, was the murder of Charles the First—because it was public. And can any human being doubt, in the first place, that these crimes would be marked by less intense cruelty if they were public, and, secondly, that they would become less frequent, where the perpetrators incurred responsibility, than if they were committed by an uncertain hand in secrecy and concealment? There never was, in short, not only a more innocent, but a more obvious sentiment; and to object to it in the manner which Mr. Rose has done, is surely to love Sir Patrick Hume too much,—if there can be any excess in so very commendable a passion in the breast of a sole executor.

Mr. Fox proceeds to observe, that 'he who has discussed this subject with foreigners, must have observed, that the act of the execution of Charles, even in the minds of those who condemn it, excites more admiration than disgust.' If the sentiment is bad, let those who feel it answer for it. Mr. Fox only asserts the fact, and explains, without justifying it. The only question (as concerns Mr. Fox) is, whether such is, or is not, the feeling

of foreigners; and whether that feeling (if it exists) is rightly explained? We have no doubt either of the fact or of the explanation. The conduct of Cromwell, and his associates, was not to be excused in the main act; but, in the manner, it *was* magnanimous. And among the servile nations of the Continent, it must naturally excite a feeling of joy and wonder, that the power of the people had for once been felt, and so memorable a lesson read to those whom *they* must naturally consider as the great oppressors of mankind.

The most unjustifiable point of Mr. Rose's accusation, however, is still to come. 'If such high praise,' says that gentleman, 'was, in the judgment of Mr. Fox, due to Cromwell for the publicity of the proceedings against the King, how would he have found language sufficiently commendatory to express his admiration of the magnanimity of those who brought Lewis the Sixteenth to an open trial?' Mr. Rose accuses Mr. Fox, then, of approving the execution of Lewis the Sixteenth: but, on the 20th December, 1792, Mr. Fox said, in the House of Commons, *in the presence of Mr. Rose*, —

'The proceedings with respect to the royal family of France are so far from being magnanimity, justice, or mercy, that they are directly the reverse; they are injustice, cruelty, and pusillanimity.' And afterwards declared his wish for an address to his Majesty, to which he would add an expression, 'of our abhorrence of the proceedings against the royal family of France, in which, I have no doubt, we shall be supported by the whole country. If there can be any means suggested that will be better adapted to produce the unanimous concurrence of this House, and of all the country, with respect to the measure now under consideration in Paris, I should be obliged to any person for his better suggestion upon the subject.' Then, after stating that such address, especially if the Lords joined in it, must have a decisive influence in France, he added, 'I have said thus much in order to contradict one of the most cruel misrepresentations of what I have before said in our late debates; and that my language may not be interpreted from the manner in which other gentlemen have chosen to answer it. I have spoken the genuine sentiments of my heart, and I anxiously wish the House to come to some resolution upon the subject.'

And on the following day, when a copy of instructions sent to Earl Gower, signifying that he should leave Paris, was laid before the House of Commons, Mr. Fox said, 'he had heard it said, that the proceedings against the King of France are unnecessary. He would go a great deal farther, and say, he believed them to be highly unjust; and not only repugnant to all the common feelings of mankind, but also contrary to all the fundamental principles of law.'—(pp. 20, 21.)

On Monday the 28th January, he said,—

'With regard to that part of the communication from his Majesty, which related to the late detestable scene exhibited in a neighbouring country, he could not suppose there were two opinions in that House; he knew they were all ready to declare their abhorrence of that abominable proceeding.'—(p. 21.)

Two days afterwards, in the debate on the message, Mr. Fox pronounced the condemnation and execution of the King to be

—'an act as disgraceful as any that history recorded: and whatever opinions he might at any time have expressed in private conversation, he had expressed none certainly in that House on the justice of bringing kings to trial: revenge being unjustifiable, and punishment useless, where it could not operate either by way of prevention or example; he did not view with less detestation the injustice and inhumanity that had been committed towards that unhappy monarch. Not only were the rules of criminal justice — rules that more than any other ought to be strictly observed — violated with respect to him; not only was he tried and condemned without any existing law, to which he was personally amenable, and even contrary to laws that did actually exist, but the degrading circumstances of his imprisonment, the unnecessary and insulting asperity with which he had been treated, *the total want of republican magnanimity in the whole transaction*, (for even in that House it could be no offence to say, that there might be such a thing as magnanimity in a republic,) added every aggravation to the inhumanity and injustice.'

That Mr. Fox had held this language in the House of Commons, Mr. Rose knew perfectly well, when he accused that gentleman of approving the murder of the King of

France. Whatever be the faults imputed to Mr. Fox, duplicity and hypocrisy were never among the number; and no human being ever doubted but that Mr. Fox, in this instance, spoke his real sentiments: but the love of Sir Patrick Hume is an overwhelming passion; and no man who gives way to it can ever say into what excesses he may be hurried.

Non simul cuiquam conceditur, amare et sapere.

The next point upon which Serjeant Heywood attacks Mr. Rose, is that of General Monk. Mr. Fox says of Monk, 'that he acquiesced in the insult so meanly put upon the illustrious corpse of Blake, under whose auspices and command he had performed the most creditable services of his life.' This story, Mr. Rose says, rests upon the authority of Neale, in his History of the Puritans. This is the first of many blunders made by Mr. Rose upon this particular topic: for Anthony Wood, in his Fasti Oxonienses, enumerating Blake among the bachelors, says, 'His body was taken up, and, with others, *buried in a pit in St. Margaret's churchyard* adjoining, near to the back door of one of the prebendaries of Westminster, *in which place it now remaineth*, enjoying no other monument but what is reared by its valour, which time itself can hardly efface.' But the difficulty is to find how the denial of Mr. Rose affects Mr. Fox's assertion. Mr. Rose admits, that Blake's body was dug up by an order of the King; and does not deny that it was done with the acquiescence of Monk. But if this be the case, Mr. Fox's position, that Blake was insulted, and that Monk acquiesced in the insult, is clearly made out. Nor has Mr. Rose the shadow of an authority for saying that the corpse of Blake was reinterred *with great decorum*. Kennet is silent upon the subject. We have already given Serjeant Heywood's quotation from Anthony Wood; and this statement, for the present, rests entirely upon the assertion of Mr. Rose; and upon that basis will remain to all eternity.

Mr. Rose, who, we must say, on all occasions through

the whole of this book, makes the greatest parade of his accuracy, states, that the bodies of Cromwell, Ireton, and Blake, were taken up at the same time; whereas the fact is, that those of Cromwell and Ireton were taken up on the 26th of January, and that of Blake on the 10th of September, nearly nine months afterwards. It may appear frivolous to notice such errors as these; but they lead to very strong suspicions in a critic of history and of historians. They show that those habits of punctuality, on the faith of which he demands implicit confidence from his readers, really do not exist; they prove that such a writer will be exact only when he thinks the occasion of importance; and, as he himself is the only judge of that importance, it is necessary to examine his proofs in every instance, and impossible to trust him any where.

Mr. Rose remarks, that, in the weekly paper entitled Mercurius Rusticus, No. 4., where an account is given of the disinterment of Cromwell and Ireton, not a syllable is said respecting the corpse of Blake. This is very true; but the reason (which does not seem to have occurred to Mr. Rose) is, that Blake's corpse was *not touched till six months afterwards*. This is really a little too much. That Mr. Rose should quit his usual pursuits, erect himself into an historical critic, perch upon the body of the dead lion, impugn the accuracy of one of the greatest, as well as most accurate men of his time,—and himself be guilty of such gross and unpardonable negligence, looks so very much like an insensibility to shame, that we should be loth to characterise his conduct by the severe epithets which it appears to merit, and which, we are quite certain, Sir Patrick, the defendee, would have been the first to bestow upon it.

The next passage in Mr. Fox's work, objected to, is that which charges Monk, at the trial of Argyle, 'with having produced letters of friendship and confidence to take away the life of a nobleman, the zeal and cordiality of whose co-operation with him, proved by such documents, was the chief ground of his execution.' This accusation, says Mr. Rose, rests upon the sole authority

of Bishop Burnet; and yet no sooner has he said this, than he tells us, Mr. *Laing* considers the bishop's authority to be confirmed by Cunningham and Baillie, both contemporary writers. Into Cunningham or Baillie, Mr. Rose never looks to see whether or not they do really confirm the authority of the bishop; and so gross is his negligence, that the very misprint from Mr. Laing's work is copied, and page 431. of Baillie is cited instead of 451. If Mr. Rose had really taken the trouble of referring to these books, all doubt of the meanness and guilt of Monk must have been instantly removed. 'Monk was moved,' says Baillie, '*to send down four or five of Argyle's letters to himself and others, promising his full compliance with them, that the King should not reprieve him.*' — *Baillie's Letters*, p. 451. 'He endeavoured to make his defence,' says Cunningham; '*but, chiefly by the discoveries of Monk*, was condemned of high treason, and lost his head.' — *Cunningham's History*, i. p. 13.

Would it have been more than common decency required, if Mr. Rose, who had been apprised of the existence of these authorities, had had recourse to them, before he impugned the accuracy of Mr. Fox? Or is it possible to read, without some portion of contempt, this slovenly and indolent corrector of supposed inaccuracies in a man, not only so much greater than himself in his general nature, but a man who, as it turns out, excels Mr. Rose in his own little arts of looking, searching, and comparing; and is as much his superior in the retail qualities which small people arrogate to themselves, as he was in every commanding faculty to the rest of his fellow-creatures?

Mr. Rose searches Thurloe's State Papers; but Serjeant Heywood searches them after Mr. Rose: and, by a series of the plainest references, proves the probability there is that Argyle did receive letters which might materially have affected his life.

To Monk's duplicity of conduct may be principally attributed the destruction of his friends, who were prevented, by their confidence in him, from taking measures to secure themselves. He selected those among them whom he thought fit for trial — sat as a commissioner

upon their trial — and interfered not to save the lives even of those with whom he had lived in habits of the greatest kindness.

'I cannot,' says a witness of the most unquestionable authority, 'I cannot forget *one passage that I saw.* Monk and his wife, before they were removed to the Tower, while they were yet prisoners at Lambeth House, came one evening to the garden, and caused them to be brought down, only to stare at them; which was such a barbarism, for that man who had betrayed so many poor men to death and misery, that never hurt him, but had honoured him, and trusted their lives and interests with him, to glut his bloody eyes with beholding them in their bondage, as no story can parallel the inhumanity of.'— (p. 83.) *Hutchinson's Memoirs,* 378.

This, however, is the man whom Mr. Fox, at the distance of a century and a half, may not mark with infamy, without incurring, from the candour of Mr. Rose, the imputation of republican principles; — as if attachment to monarchy could have justified, in Monk, the coldness, cruelty, and treachery of his character, — as if the historian became the advocate, or the enemy of any form of government, by praising the good, or blaming the bad men which it might produce. Serjeant Heywood sums up the whole article as follows: —

'Having examined and commented upon the evidence produced by Mr. Rose, than which "it is hardly possible," he says, "to conceive that stronger could be formed in any case, to establish a negative," we now safely assert, that Mr. Fox had fully informed himself upon the subject before he wrote, and was amply justified in the condemnation of Monk, and the consequent severe censures upon him. It has been already demonstrated, that the character of Monk had been truly given, when of him he said, "the army had fallen into the hands of one, than whom a baser could not be found in its lowest ranks." The transactions between him and Argyle for a certain period of time, were such as must naturally, if not necessarily, have led them into an epistolary correspondence; and it was in exact conformity with Monk's character and conduct to the regicides, that he should betray the letters written to him, in order to destroy a man whom he had, in the latter part of his command in Scotland, both feared and hated. If the fact of the pro-

duction of these letters had stood merely on the testimony of Bishop Burnet, we have seen that nothing has been produced by Mr. Rose and Dr. Campbell to impeach it; on the contrary, an inquiry into the authorities and documents they have cited strongly confirm it. But, as before observed, it is a surprising instance of Mr. Rose's indolence, that he should state the question to depend now, as it did in Dr. Campbell's time, on the Bishop's authority solely. But that authority is, in itself, no light one. Burnet was almost eighteen years of age at the time of Argyle's trial; he was never an unobserving spectator of public events; he was probably at Edinburgh, and, for some years afterwards, remained in Scotland, with ample means of information respecting events which had taken place so recently. Baillie seems also to have been upon the spot, and expressly confirms the testimony of Burnet. To these must be added Cunningham, who, writing as a person perfectly acquainted with the circumstances of the transaction, says, it was owing to the interference of Monk, who had been his great friend in Oliver's time, that he was sent back to Scotland, and brought to trial; and that he was condemned chiefly by his discoveries. We may now ask where is the improbability of this story, when related of such a man? and what ground there is for not giving credit to a fact attested by three witnesses of veracity, each writing at a distance, and separate from each other? In this instance Bishop Burnet is so confirmed, that no reasonable being, who will attend to the subject, can doubt of the fact he relates being true; and we shall hereafter prove, that the general imputation against his accuracy, made by Mr. Rose, is totally without foundation. If facts so proved are not to be credited, historians may lay aside their pens, and every man must content himself with the scanty pittance of knowledge he may be able to collect for himself, in the very limited sphere of his own immediate observation.'—(pp. 86—88.)

This, we think, is conclusive enough: but we are happy to be enabled, out of our own store, to set this part of the question finally to rest, by an authority which Mr. Rose himself will probably admit to be decisive.—Sir George Mackenzie, the great Tory lawyer of Scotland in that day, and Lord Advocate to Charles II., through the greater part of his reign, was the leading counsel for Argyle on the trial alluded to.—In 1678, this learned person, who was then Lord Advocate to Charles, published an elaborate treatise on the criminal law of Scot-

land; in which, when treating of Probation, or Evidence, he observes, that missive letters, not written, but only signed by the party, should not be received in evidence; and immediately adds, 'And yet, *the Marquess of Argyle was convict of treason*, UPON LETTERS WRITTEN BY HIM TO GENERAL MONK; these letters being only subscribed by him, and not holograph, and the subscription being proved *per comparationem literarum;* which were very hard in other cases,' &c. — *Mackenzie's Criminals*, first edit. p. 524. Part II. tit. 25. § 3. Now this, we conceive, is neither more nor less than a solemn professional report of the case, — and leaves just as little room for doubt as to the fact, as if the original record of the trial had been recovered.

Mr. Rose next objects to Mr. Fox's assertion, that 'the King kept from his Cabal Ministry the real state of his connection with France — and from some of them the secret of what he was pleased to call his religion;' and Mr. Fox doubts whether to attribute this conduct to the habitual treachery of Charles, or to an apprehension, that his ministers might demand for themselves some share of the French money; which he was unwilling to give them. In answer to this conjecture, Mr. Rose quotes Barillon's Letters to Lewis XIV. to show that Charles's ministers were fully apprised of his money transactions with France. The letters so quoted were, however, written *seven years after the Cabal Ministry were in power* — for Barillon did not come to England as ambassador till 1677 — and these letters were not written till after that period. Poor Sir Patrick — It was for thee and thy defence this book was written!!!!

Mr. Fox has said, that from some of the Ministers of the Cabal the secret of Charles's religion was concealed. It was known to Arlington, admitted by Mr. Rose to be a concealed Catholic; it was known to Clifford, an avowed Catholic: Mr. Rose admits it not to have been known to Buckingham, though he explains the reserve, with respect to him, in a different way. He has not, however, attempted to prove that Lauderdale or Ashley were consulted; — on the contrary, in Colbert's Letter of the

25th August, 1670, cited by Mr. Rose, it is stated that Charles had proposed the *traité simulé*, which should be a repetition of the former one in all things, except the article relative to the King's declaring himself a Catholic, and that the *Protestant Ministers*, Buckingham, Ashley Cooper, and Lauderdale, should be brought to be parties to it: — Can there be a stronger proof (asks Serjeant Heywood), that they were ignorant of the same treaty made the year before, and remaining then in force? Historical research is certainly not the peculiar talent of Mr. Rose; and as for the official accuracy of which he is so apt to boast, we would have Mr. Rose to remember, that the term *official accuracy* has of late days become one of very ambiguous import. Mr. Rose, we can see, would imply by it the highest possible accuracy — as we see *office pens* advertised in the window of a shop, by way of excellence. The public reports of those, however, who have been appointed to look into the manner in which public offices are conducted, by no means justify this usage of the term; — and we are not without apprehensions, that Dutch politeness, Carthaginian faith, Bœotian genius, and official accuracy, may be terms equally current in the world; and that Mr. Rose may, without intending it, have contributed to make this valuable addition to the mass of our ironical phraseology.

Speaking of the early part of James's reign, Mr. Fox says, it is by no means certain that he had yet thoughts of obtaining for his religion any thing more than a complete toleration; and if Mr. Rose had understood the meaning of the French word *établissement*, one of his many incorrect corrections of Mr. Fox might have been spared. A system of religion is said to be established when it is enacted and endowed by Parliament; but a toleration (as Serjeant Heywood observes) is established, when it is recognised and protected by the supreme power. And in the letters of *Barillon*, to which Mr. Rose refers for the justification of his attack upon Mr. Fox, it is quite manifest that it is in this latter sense that the word *établissement* is used; and that the object in view was, not the substitution of the Catholic religion for the Es-

tablished Church, but merely its toleration. In the first letter cited by Mr. Rose, James says, that 'he knew well he should never be in safety unless *liberty of conscience* for them should be fully established in England.' The letter of the 24th of April is quoted by Mr. Rose, as if the French King had written, the *establishment of the Catholic religion;* whereas the real words are, the *establishment of the free exercise of the Catholic religion.* The world are so inveterately resolved to believe, that a man who has no brilliant talents must be accurate, that Mr. Rose, in referring to authorities, has a great and decided advantage. He is, however, in point of fact, as lax and incorrect as a poet; and it is absolutely necessary, in spite of every parade of line, and page, and number, to follow him in the most minute particular. The Serjeant, like a bloodhound of the old breed, is always upon his track; and always looks if there are any such passages in the page quoted, and if the passages are accurately quoted or accurately translated. Nor will he by any means be content with *official accuracy*, nor submit to be treated, in historical questions, as if he were hearing financial statements in the House of Commons.

Barillon writes, in another letter to Lewis XIV. — 'What your Majesty has most besides at heart, that is to say, for the establishment of a free exercise of the Catholic religion.' On the 9th of May, *Lewis* writes to *Barillon*, that he is persuaded Charles will employ all his authority to establish the *free exercise* of the Catholic religion: he mentions also, in the same letter, the Parliament consenting to the *free exercise of our religion.* On the 15th of June, he writes to Barillon — 'There now remains only *to obtain the repeal of the penal laws in favour of the Catholics, and the free exercise of our religion in all his states.*' Immediately after Monmouth's execution, when his views of success must have been as lofty as they ever could have been, Lewis writes — 'It will be easy to the King of England, and as useful for the security of his reign as for the repose of his conscience, to re-establish *the exercise* of the Catholic religion.' In a letter of Barillon, July 16th, Sunderland is made to say, that the

King would always be exposed to the indiscreet zeal of those who would inflame the people against the Catholic religion, so *long as it should not be more fully established.* The French expression is, *tant qu'elle ne sera pas plus pleinement établie;* and this Mr. Rose has had the modesty to translate, *till it shall be completely established,* and to mark the passage with italics, as of the greatest importance to his argument. These false quotations and translations being detected, and those passages of early writers, from which Mr. Fox had made up his opinion, brought to light, it is not possible to doubt, but that the object of James, before Monmouth's defeat, was, not the destruction of the Protestant, but the toleration of the Catholic, religion; and, after the execution of Monmouth, Mr. Fox admits, that he became more bold and sanguine upon the subject of religion.

We do not consider those observations of Serjeant Heywood to be the most fortunate in his book, where he attempts to show the republican tendency of Mr. Rose's principles. Of any disposition to principles of this nature, we most heartily acquit that right honourable gentleman. He has too much knowledge of mankind to believe their happiness can be promoted in the stormy and tempestuous regions of republicanism; and, besides this, that system of slender pay, and deficient perquisites, to which the subordinate agents of government are confined in republics, is much too painful to be thought of for a single instant.

We are afraid of becoming tedious by the enumeration of blunders into which Mr. Rose has fallen, and which Serjeant Heywood has detected. But the burthen of this sole executor's song is accuracy — his own official accuracy — and the little dependence which is to be placed on the accuracy of Mr. Fox. We will venture to assert, that, in the whole of his work, he has not detected Mr. Fox in *one single error.* Whether Serjeant Heywood has been more fortunate with respect to Mr. Rose, might be determined, perhaps with sufficient certainty, by our previous extracts from his remarks. But for some indulgent readers, these may not seem enough: and we

must proceed in the task, till we have settled Mr. Rose's pretensions to accuracy on a still firmer foundation. And if we be thought minutely severe, let it be remembered that Mr. Rose is himself an accuser; and if there is justice upon earth, every man has a right to pull stolen goods out of the pocket of him who cries, '*Stop thief!*'

In the story which Mr. Rose states of the seat in Parliament sold for five pounds (Journal of the Commons, vol. v.), he is wrong, both in the sum and the volume. The sum is four pounds; and it is told, not in the fifth volume, but the first. Mr. Rose states, that a perpetual excise was granted to the Crown, in lieu of the profits of the Court of Wards; and adds, that the question in favour of the Crown was carried by a majority of two. The real fact is, that the half only of an excise upon certain articles was granted to government in lieu of these profits; and this grant was *carried without a division.* An attempt was made to grant the other half, and this *was negatived by a majority of two.* The Journals are open; — Mr. Rose reads them; — he is officially accurate. What can the meaning be of these most extraordinary mistakes?

Mr. Rose says, that, in 1679, the writ *de hæretico comburendo* had been a dead letter for more than a century. It would have been extremely agreeable to Mr. Bartholomew Legate, if this had been the case; for, in 1612, he was burnt at Smithfield for being an Arian. Mr. Wightman would probably have participated in the satisfaction of Mr. Legate; as he was burnt also, the same year, at Lichfield, for the same offence. With the same correctness, this scourge of historians makes the Duke of Lauderdale, who died in 1682, a confidential adviser of James II. after his accession in 1689. In page 13. he quotes, as written by Mr. Fox, that which was written by Lord Holland. This, however, is a familiar practice with him. Ten pages afterwards, in Mr. Fox's history, he makes the same mistake. 'Mr. *Fox* added,'—whereas it was *Lord Holland* that added. The same mistake again in p. 147. of his own book; and after this, he makes Mr. Fox the person who selected the Appendix to Barillon's

papers; whereas it is particularly stated in the Preface to the History, that this Appendix was selected by Mr. Laing.

Mr. Rose affirms, that compassing to levy war against the King was made high treason by the statute of 25 Edward III.; and, in support of this affirmation, he cites Coke and Blackstone. His stern antagonist, a professional man, is convinced he has read neither. The former says, '*a compassing to levy war is no treason*' (Inst. 3. p. 9.); and Blackstone, 'a bare conspiracy to levy war does not amount to this species of treason.' (Com. iv. p. 82.) This really does look as if the Serjeant had made out his assertion.

Of the bill introduced in 1685, for the preservation of the person of James II., Mr. Rose observes — 'Mr. Fox has not told us for which of our modern statutes this bill was used as a model; and it will be difficult for any one to show such an instance.' It might have been thought, that no prudent man would have made such a challenge, without a tolerable certainty of the ground upon which it was made. Serjeant Heywood answers the challenge by citing the 36 Geo. III. c. 7., which is a mere copy of the act of James.

In the fifth section of Mr. Rose's work is contained his grand attack upon Mr. Fox for his abuse of Sir Patrick Hume; and his observations upon this point admit of a fourfold answer. 1st, Mr. Fox does not use the words quoted by Mr. Rose; 2dly, He makes no mention whatever of Sir Patrick Hume in the passage cited by Mr. Rose; 3dly, Sir Patrick Hume is attacked by nobody in that history; 4thly, If he had been so attacked he would have deserved it. The passage from Mr. Fox is this: —

'In recounting the failure of his expedition, it is impossible for him not to touch upon what *he deemed* the misconduct of his friends; and this is the subject upon which, of all others, his temper must have been most irritable. A certain description of friends (the words describing them are omitted) were all of them, without exception, his greatest enemies, both to betray and destroy him: —— and —— and (the names again

omitted) were the greatest cause of his rout, and his being taken, though not designedly, he acknowledges, but by ignorance, cowardice, and faction. This sentence had scarce escaped him, when, notwithstanding the qualifying words with which his candour had acquitted *the last-mentioned persons of intentional treachery*, it appeared too harsh to his gentle nature; and, declaring himself displeased with the hard epithets he had used, he desires that they may be put out of any account that is to be given of these transactions.'—*Heywood*, pp. 365, 366.

Argyle names neither the description of friends who were his greatest enemies, nor the two individuals who were the principal cause of the failure of his scheme. Mr. Fox leaves the blanks as he finds them. *But* two notes are added by the editor, which Mr. Rose might have observed are marked with an *E.* In the latter of them we are told, that Mr. Fox observes, in *a private letter*, 'Cochrane and Hume certainly filled up the two principal blanks.' But is this communication of a private letter any part of Mr. Fox's history? And would it not have been equally fair in Mr. Rose to have commented upon any private conversation of Mr. Fox, and then to have called it his history? Or, if Mr. Fox had filled up the blanks in the body of his history, does it follow that he adopts Argyle's censure because he shows against whom it is levelled? Mr. Rose has described the charge against Sir Patrick Hume to be, of faction, cowardice, and *treachery*. Mr. Rose has more than once altered the terms of a proposition before he has proceeded to answer it; and, in this instance, the charge of treachery against Sir Patrick Hume is not made either in Argyle's letter, Mr. Fox's text, or the editor's note, or any where but in the imagination of Mr. Rose. The sum of it all is, that Mr. Rose first supposes the relation of Argyle's opinion to be the expression of the relator's opinion, that Mr. Fox adopts Argyle's insinuations because he explains them;—then he looks upon a quotation from a private letter, made by the editor, to be the same as if included in a work intended for publication by the author;—then he remembers that he is the sole executor of Sir Patrick's grandson, whose blank is so

filled up; — and goes on blundering and blubbering — grateful and inaccurate — teeming with false quotations and friendly recollections to the conclusion of his book. — *Multa gemens ignominiam.*

Mr. Rose came into possession of the Earl of Marchmont's papers, containing, among other things, the narrative of Sir Patrick Hume. He is very severe upon Mr. Fox, for not having been more diligent in searching for original papers; and observes that, if any application had been made to him (Mr. Rose), this narrative should have been at Mr. Fox's service. We should be glad to know, if Mr. Rose saw a person tumbled into a ditch, whether he would wait for a regular application till he pulled him out? Or, if he happened to espy the lost piece of silver for which the good woman was diligently sweeping the house, would he wait for formal interrogation before he imparted his discovery, and suffer the lady to sweep on till the question had been put to him in the most solemn forms of politeness? The established practice, we admit, is to apply, and to apply vigorously and incessantly, for sinecure places and pensions — or they cannot be had. This is true enough. But did any human being ever think of carrying this practice into literature, and compelling another to make interest for papers essential to the good conduct of his undertaking? We are perfectly astonished at Mr. Rose's conduct in this particular; and should have thought that the ordinary exercise of his good-nature would have led him to a very different way of acting.

'*On the whole, and upon the most attentive consideration of every thing which has been written upon the subject*, there does not appear to have been any intention of applying torture in the case of the Earl of Argyle.' (*Rose*, p. 182.) If this *every thing* had included the following extract from *Barillon*, the above cited, and very disgraceful, inaccuracy of Mr. Rose would have been spared. 'The Earl of Argyle has been executed at Edinburgh, and has left a full confession in writing, in which he discovers all those who have assisted him with money, and have aided his designs. *This has saved*

him from the torture.' And Argyle, in his letter to Mrs. Smith, confesses he has made discoveries. In his very inaccurate history of torture in the southern part of this island, Mr. Rose says, that except in the case of Felton, — in the attempt to introduce the civil law in Henry VI.'s reign, — and in some cases of treason in Mary's reign, torture was never attempted in this country. The fact, however, is, that in the reign of Henry VIII. Anne Askew was tortured by the chancellor himself. Simson was tortured in 1558; Francis Throgmorton in 1571; Charles Baillie, and Banastie, the Duke of Norfolk's servant, were tortured in 1581; Campier, the Jesuit, was put upon the rack; and Dr. Astlow is supposed to have been racked in 1558. So much for Mr. Rose as the historian of punishments. We have seen him, a few pages before, at the stake, — where he makes quite as bad a figure as he does now upon the rack. Precipitation and error are his foibles. If he were to write the history of sieges, he would forget the siege of Troy: — if he were making a list of poets, he would leave out Virgil: — Cæsar would not appear in his catalogue of generals; — and Newton would be overlooked in his collection of eminent mathematicians.

In some cases, Mr. Rose is to be met only with flat denial. Mr. Fox *does not* call the soldiers who were defending James against Argyle *authorised assassins;* but he uses that expression against the soldiers who were murdering the peasants, and committing every sort of licentious cruelty in the twelve counties given up to military execution; and this Mr. Rose must have known, by using the most ordinary diligence in the perusal of the text — and would have known it in any other history than that of Mr. Fox.

'Mr. Rose, in his concluding paragraph, boasts of his speaking "impersonally," and he hopes it will be allowed justly, when he makes a general observation respecting the proper province of history. But the last sentence evidently shows that, though he might be speaking justly, he was not speaking *impersonally*, if by that word is meant, without reference to any person. His words are, "But history cannot connect itself

with party, without forfeiting its name; without departing from the truth, the dignity, and the usefulness of its functions." After the remarks he has made in some of his preceding pages, and the apology he has offered for Mr. Fox, in his last preceding paragraph, for having been mistaken in his view of some leading points, there can be no difficulty in concluding, that this general observation is meant to be applied to the historical work. The charge intended to be insinuated must be, that, in Mr. Fox's hands, history has forfeited the name by being connected with party; and has departed from the truth, the dignity, and the usefulness of its functions. It were to be wished that Mr. Rose had explained himself more fully; for, after assuming that the application of this observation is too obvious to be mistaken, there still remains some difficulty with respect to its meaning. If it is confined to such publications as are written under the title of histories, but are intended to serve the purposes of a party; and truth is sacrificed, and facts perverted, to defend and give currency to their tenets, we do not dispute its propriety; but, if that is the character which Mr. Rose would give to Mr. Fox's labours, he has not treated him with candour, or even common justice. Mr. Rose has never, in any one instance, intimated that Mr. Fox has wilfully departed from truth, or strayed from the proper province of history, for the purpose of indulging his private or party feelings. But, if Mr. Rose intends that the observation should be applied to all histories, the authors of which have felt strongly the influence of political connections and principles, what must become of most of the histories of England? Is the title of historian to be denied to Mr. Hume? and in what class are to be placed Echard, Kennet, Rapin, Dalrymple, or Macpherson? In this point of view the principle laid down is too broad. A person, though connected with party, may write an impartial history of events which occurred a century before; and, till this last sentence, Mr. Rose has not ventured to intimate that Mr. Fox has not done so. On the contrary, he has declared his approbation of a great portion of the work; and his attempts to discover material errors in the remainder have uniformly failed in every particular. If it might be assumed that there existed in the book no faults, besides those which the scrutinising eye of Mr. Rose has discovered, it might be justly deemed the most perfect work that ever came from the press; for not a single deviation from the strictest duty of an historian has been pointed out; while instances of candour and impartiality present themselves in almost every page; and Mr. Rose himself has acknowledged and applauded many of them.'—(pp. 422—424.)

These extracts from both books are sufficient to show the nature of Serjeant Heywood's examination of Mr. Rose — the boldness of this latter gentleman's assertions — and the extreme inaccuracy of the researches upon which these assertions are founded. If any credit could be gained from such a book as Mr. Rose has published, it could be gained from accuracy alone. Whatever the execution of his book had been, the world would have remembered the infinite disparity of the two authors, and the long political opposition in which they lived — if that, indeed, can be called opposition, where the thunderbolt strikes, and the clay yields. They would have remembered also that Hector was dead; and that every cowardly Grecian could now thrust his spear into the hero's body. But still, if Mr. Rose had really succeeded in exposing the inaccuracy of Mr. Fox — if he could have fairly shown that authorities were overlooked, or slightly examined, or wilfully perverted — the incipient feelings to which such a controversy had given birth must have yielded to the evidence of facts; and Mr. Fox, however qualified in other particulars, must have appeared totally defective in that laborious industry and scrupulous good faith so indispensable to every historian. But he absolutely comes out of the contest not worse even in a single tooth or nail — unvilified even by a wrong date — without one misnomer proved upon him — immaculate in his years and days of the month — blameless to the most musty and limited pedant that ever yellowed himself amidst rolls and records.

But how fares it with his critic? He rests his credit with the world as a man of labour — and he turns out to be a careless inspector of proofs, and an historical sloven. The species of talent which he pretends to is humble — and he possesses it not. He has not done that which all men may do, and which every man ought to do, who rebukes his superiors for not doing it. His claims, too, it should be remembered, to these every-day qualities are by no means enforced with gentleness and humility. He is a braggadocio of minuteness — a

swaggering chronologer; — a man bristling up with small facts — prurient with dates — wantoning in obsolete evidence — loftily dull, and haughty in his drudgery; — and yet all this is pretence. Drawing is no very unusual power in animals; but he cannot draw: — he is not even the ox which he is so fond of being. In attempting to vilify Mr. Fox, he has only shown us that there was no labour from which that great man shrunk, and that no object connected with his history was too minute for his investigation. He has thoroughly convinced us that Mr. Fox was as industrious, and as accurate, as if these were the only qualities upon which he had ever rested his hope of fortune or of fame. Such, indeed, are the customary results when litle people sit down to debase the characters of great men, and to exalt themselves upon the ruins of what they have pulled down. They only provoke a spirit of inquiry, which places every thing in its true light and magnitude — shows those who appear little to be still less, and displays new and unexpected excellence in others who were before known to excel. These are the usual consequences of such attacks. The fame of Mr. Fox has stood this, and will stand much ruder shocks.

Non hiemes illam, non flabra neque imbres
Convellunt; immota manet, multosque per annos
Multa virûm volvens durando sæcula vincit.

MAD QUAKERS. (E. Review, 1814.)

Description of the Retreat, an Institution near York, for Insane Persons of the Society of Friends. Containing an Account of its Origin and Progress, the Modes of Treatment, and a Statement of Cases. By Samuel Tuke. York, 1813.

The Quakers always seem to succeed in any institution which they undertake. The gaol at Philadelphia will remain a lasting monument of their skill and patience; and, in the plan and conduct of this retreat for the insane, they have evinced the same wisdom and perseverance.

The present account is given us by Mr. Tuke, a respectable tea-dealer, living in York — and given in a manner which we are quite sure the most opulent and important of his customers could not excel. The long account of the subscription, at the beginning of the book, is evidently made tedious for the Quaker market; and Mr. Tuke is a little too much addicted to quoting. But, with these trifling exceptions, his book does him very great credit; — it is full of good sense and humanity, right feelings and rational views. The Retreat for insane Quakers is situated about a mile from the city of York, upon an eminence commanding the adjacent country, and in the midst of a garden and fields belonging to the institution. The great principle on which it appears to be conducted is that of kindness to the patients. It does not appear to them, because a man is mad upon one particular subject, that he is to be considered in a state of complete mental degradation, or insensible to the feelings of kindness and gratitude. When a madman does not do what he is bid to do, the shortest method, to be sure, is to knock him down; and straps and chains are the species of prohibitions which are the least frequently disregarded. But the Society

of Friends seems rather to consult the interest of the patient than the ease of his keeper; and to aim at the government of the insane, by creating in them the kindest disposition towards those who have the command over them. Nor can any thing be more wise, humane, or interesting, than the strict attention to the feelings of their patients which seems to prevail in their institutions. The following specimens of their disposition upon this point we have great pleasure in laying before our readers: —

'The smallness of the court,' says Mr. Tuke, 'would be a serious defect, if it was not generally compensated by taking such patients as are suitable into the garden; and by frequent excursions into the city, or the surrounding country, and into the fields of the institution. One of these is surrounded by a walk, interspersed with trees and shrubs.

'The superintendent has also endeavoured to furnish a source of amusement, to those patients whose walks are necessarily more circumscribed, by supplying each of the courts with a number of animals, such as rabbits, sea gulls, hawks, and poultry. These creatures are generally very familiar with the patients; and it is believed they are not only the means of innocent pleasure, but that the intercourse with them sometimes tends to awaken the social and benevolent feelings.' — (pp. 95, 96.)

Chains are never permitted at the Retreat; nor is it left to the option of the lower attendants when they are to impose an additional degree of restraint upon the patients; and this compels them to pay attention to the feelings of the patients, and to attempt to gain an influence over them by kindness. Patients who are not disposed to injure themselves are merely confined by the strait waistcoat, and left to walk about the room, or lie down on the bed, at pleasure; and even in those cases where there is a strong tendency to self-destruction, as much attention is paid to the feelings and ease of the patient as is consistent with his safety.

'Except in cases of violent mania, which is far from being a frequent occurrence at the Retreat, coercion, when requisite, is considered as a necessary evil; that is, it is thought abstract-

edly to have a tendency to retard the cure, by opposing the influence of the moral remedies employed. It is therefore used very sparingly; and the superintendent has often assured me, that he would rather run some risk, than have recourse to restraint where it was not absolutely necessary, except in those cases where it was likely to have a salutary moral tendency.

'I feel no small satisfaction in stating, upon the authority of the superintendents, that during the last year, in which the number of patients has generally been sixty-four, there has not been occasion to seclude, on an average, two patients at one time. I am also able to state, that although it is occasionally necessary to restrain, by the waistcoat, straps, or other means, several patients at one time, yet that the average number so restrained does not exceed four, including those who are secluded.

'The safety of those who attend upon the insane is certainly an object of great importance; but it is worthy of inquiry whether it may not be attained without materially interfering with another object — the recovery of the patient. It may also deserve inquiry, whether the extensive practice of coercion, which obtains in some institutions, does not arise from erroneous views of the character of insane persons; from indifference to their comfort; or from having rendered coercion necessary by previous unkind treatment.

'The power of judicious kindness over this unhappy class of society is much greater than is generally imagined. It is, perhaps, not too much, to apply to kind treatment the words of our great poet, —

"She can unlock
The clasping charm, and thaw the numbing spell." — MILTON.

'In no instances has this power been more strikingly displayed, or exerted with more beneficial effects, than in those deplorable cases in which the patient refuses to take food. The kind persuasions and ingenious arts of the superintendents have been singularly successful in overcoming this distressing symptom; and very few instances now occur in which it is necessary to employ violent means for supplying the patient with food.

'Some patients, who refuse to partake of the family meals, are induced to eat by being taken into the larder, and there allowed to help themselves. Some are found willing to eat when food is left with them in their rooms, or when they can obtain it unobserved by their attendants. Others, whose determination is stronger, are frequently induced, by repeated persuasion, to take a small quantity of nutritious liquid; and it is equally true

in these, as in general cases, that every breach of resolution weakens the power and disposition to resistance.

'Sometimes, however, persuasion seems to strengthen the unhappy determination. In one of these cases, the attendants were completely wearied with their endeavours; and, on removing the food, one of them took a piece of the meat, which had been repeatedly offered to the patient, and threw it under the fire-grate; at the same time exclaiming, that she should not have it. The poor creature, who seemed governed by the rule of contraries, immediately rushed from her seat, seized the meat from the ashes, and devoured it. For a short time she was induced to eat, by the attendants availing themselves of this contrary disposition; but it was soon rendered unnecessary, by the removal of this unhappy feature of the disorder.'— (pp. 166, 167, 168, 169.)

When it is deemed necessary to apply any mode of coercion, such an overpowering force is employed as precludes all possibility of successful resistance; and most commonly, therefore, extinguishes every idea of making any at all. An attendant upon a madhouse exposes himself to some risk — and to some he ought to expose himself, or he is totally unfit for his situation. If the security of the attendants were the only object, the situation of the patients would soon become truly desperate. The business is, not to risk nothing, but not to risk too much. The generosity of the Quakers, and their courage in managing mad people, are placed, by this institution, in a very striking point of view. This cannot be better illustrated than by the two following cases: —

'The superintendent was one day walking in a field adjacent to the house, in company with a patient who was apt to be vindictive on very slight occasions. An exciting circumstance occurred. The maniac retired a few paces, and seized a large stone, which he immediately held up, as in the act of throwing at his companion. The superintendent, in no degree ruffled, fixed his eye upon the patient, and in a resolute tone of voice, at the same time advancing, commanded him to lay down the stone. As he approached, the hand of the lunatic gradually sunk from its threatening position, and permitted the stone to drop to the ground. He then submitted to be quietly led to his apartment.'

'Some years ago, a man, about thirty-four years of age, of almost herculean size and figure, was brought to the house. He had been afflicted several times before; and so constantly, during the present attack, had he been kept chained, that his clothes were contrived to be taken off and put on by means of strings, without removing his manacles. They were, however, taken off when he entered the Retreat, and he was ushered into the apartment where the superintendents were supping. He was calm: his attention appeared to be arrested by his new situation. He was desired to join in the repast, during which he behaved with tolerable propriety. After it was concluded, the superintendent conducted him to his apartment, and told him the circumstances on which his treatment would depend; that it was his anxious wish to make every inhabitant in the house as comfortable as possible; and that he sincerely hoped the patient's conduct would render it unnecessary for him to have recourse to coercion. The maniac was sensible of the kindness of his treatment. He promised to restrain himself; and he so completely succeeded, that, during his stay, no coercive means were ever employed towards him. This case affords a striking example of the efficacy of mild treatment. The patient was frequently very vociferous, and threatened his attendants, who, in their defence, were very desirous of restraining him by the jacket. The superintendent on these occasions went to his apartment; and though the first sight of him seemed rather to increase the patient's irritation, yet, after sitting some time quietly beside him, the violent excitement subsided, and he would listen with attention to the persuasions and arguments of his friendly visiter. After such conversations, the patient was generally better for some days or a week: and in about four months he was discharged perfectly recovered.

'Can it be doubted that, in this case, the disease had been greatly exasperated by the mode of management? or that the subsequent kind treatment had a great tendency to promote his recovery?'—(pp. 172, 173. 146, 147.)

And yet, in spite of this apparent contempt of danger, for eighteen years not a single accident has happened to the keepers.

In the day-room the sashes are made of cast-iron, and give to the building the security of bars, without their unpleasant appearance. With the same laudable attention to the feelings of these poor people, the straps of their strait waistcoats are made of some showy

colour, and are not infrequently considered by them as ornaments. No advantage whatever has been found to arise from reasoning with patients on their particular delusions: it is found rather to exasperate than convince them. Indeed, that state of mind would hardly deserve the name of insanity where argument was sufficient for the refutation of error.

The classification of patients according to their degree of convalescence is very properly attended to at the Retreat, and every assistance given to returning reason by the force of example. We were particularly pleased with the following specimens of Quaker sense and humanity:—

'The female superintendent, who possesses an uncommon share of benevolent activity, and who has the chief management of the female patients, as well as of the domestic department, occasionally gives a general invitation to the patients to a tea-party. All who attend, dress in their best clothes, and vie with each other in politeness and propriety. The best fare is provided, and the visitors are treated with all the attention of strangers. The evening generally passes in the greatest harmony and enjoyment. It rarely happens that any unpleasant circumstance occurs. The patients control, in a wonderful degree, their different propensities; and the scene is at once curious and affectingly gratifying.

'Some of the patients occasionally pay visits to their friends in the city; and female visitors are appointed every month, by the committee, to pay visits to those of their own sex, to converse with them, and to propose to the superintendents, or the committee, any improvements which may occur to them. The visitors sometimes take tea with the patients, who are much gratified with the attention of their friends, and mostly behave with propriety.

'It will be necessary here to mention, that the visits of former intimate friends have frequently been attended with disadvantage to the patients, except when convalescence had so far advanced as to afford a prospect of a speedy return to the bosom of society. It is, however, very certain that, as soon as reason begins to return, the conversation of judicious indifferent persons greatly increases the comfort, and is considered almost essential to the recovery, of many patients. On this account, the convalescents of every class are frequently introduced into the

society of the rational parts of the family. They are also permitted to sit up till the usual time for the family to retire to rest, and are allowed as much liberty as their state of mind will admit.'— (p. 178, 179.)

To the effects of kindness in the Retreat are superadded those of constant employment. The female patients are employed as much as possible in sewing, knitting, and domestic affairs; and several of the convalescents assist the attendants. For the men are selected those species of bodily employments most agreeable to the patient, and most opposite to the illusions of his disease. Though the effect of fear is not excluded from the institution, yet the love of esteem is considered as a still more powerful principle.

'That fear is not the only motive which operates in producing *self-restraint* in the minds of maniacs is evident from its being often exercised in the presence of strangers who are merely passing through the house; and which, I presume, can only be accounted for from that desire of esteem which has been stated to be a powerful motive to conduct.

'It is probably, from encouraging the action of this principle, that so much advantage has been found, in this institution, from treating the patient as much in the manner of a rational being as the state of his mind will possibly allow. The superintendent is particularly attentive to this point in his conversation with the patients. He introduces such topics as he knows will most interest them; and which, at the same time, allows them to display their knowledge to the greatest advantage. If the patient is an agriculturist, he asks him questions relative to his art; and frequently consults him upon any occasion in which his knowledge may be useful. I have heard one of the worst patients in the house, who, previously to his indisposition, had been a considerable grazier, give very sensible directions for the treatment of a diseased cow.

'These considerations are undoubtedly very material as they regard the comfort of insane persons; but they are of far greater importance as they relate to the cure of the disorder. The patient, feeling himself of some consequence, is induced to support it by the exertion of his reason, and by restraining those dispositions which, if indulged, would lessen the respectful treatment he receives, or lower his character in the eyes of his companions and attendants.

'They who are unacquainted with the character of insane persons are very apt to converse with them in a childish, or, which is worse, in a domineering manner; and hence it has been frequently remarked by the patients at the Retreat, that a stranger who has visited them seemed to imagine they were children.

'The natural tendency of such treatment is to degrade the mind of the patient, and to make him indifferent to those moral feelings which, under judicious direction and encouragement, are found capable, in no small degree, to strengthen the power of self-restraint, and which render the resort to coercion in many cases unnecessary. Even when it is absolutely requisite to employ coercion, if the patient promises to control himself on its removal, great confidence is generally placed upon his word. I have known patients, such is their sense of honour and moral obligation under this kind of engagement, hold, for a long time, a successful struggle with the violent propensities of their disorder; and such attempts ought to be sedulously encouraged by the attendant.

'Hitherto, we have chiefly considered those modes of inducing the patient to control his disordered propensities which arise from an application to the general powers of the mind; but considerable advantage may certainly be derived, in this part of moral management, from an acquaintance with the previous habits, manners, and prejudices of the individual. Nor must we forget to call to our aid, in endeavouring to promote self-restraint, the mild but powerful influence of the precepts of our holy religion. Where these have been strongly imbued in early life, they become little less than principles of our nature: and their restraining power is frequently felt, even under the delirious excitement of insanity. To encourage the influence of religious principles over the mind of the insane is considered of great consequence as a means of cure. For this purpose, as well as for others still more important, it is certainly right to promote in the patient an attention to his accustomed modes of paying homage to his Maker.

'Many patients attend the religious meetings of the society held in the city; and most of them are assembled, on a first day afternoon, at which time the superintendent reads to them several chapters in the Bible. A profound silence generally ensues; during which, as well as at the time of reading, it is very gratifying to observe their orderly conduct, and the degree in which those who are much disposed to action restrain their different propensities.'—(p. 158—161.)

Very little dependence is to be placed on medicine alone for the cure of insanity. The experience, at least, of this well-governed institution is very unfavourable to its efficacy. Where an insane person happens to be diseased in body as well as mind, medicine is not only of as great importance to him as to any other person, but much greater; for the diseases of the body are commonly found to aggravate those of the mind; but against mere insanity, unaccompanied by bodily derangement, it appears to be almost powerless.

There is one remedy, however, which is very frequently employed at the Retreat, and which appears to have been attended with the happiest effect, and that is the warm bath,—the least recommended and the most important, of all remedies in melancholy madness. Under this mode of treatment, the number of recoveries, in cases of *melancholia*, has been very unusual; though no advantage has been found from it in the case of mania.

At the end of the work is given a table of all the cases which have occurred in the institution from its first commencement. It appears that, from its opening in the year 1796 to the end of 1811, 149 patients have been admitted. Of this number 61 have been recent cases: 31 of these patients have been maniacal; of whom 2 have died, 6 remain, 21 have been discharged perfectly recovered, 2 so much improved as not to require further confinement. The remainder, 30 recent cases, have been those of melancholy madness; of whom 5 have died, 4 remain, 19 have been discharged cured, and 2 so much improved as not to require further confinement. The old cases, or, as they are commonly termed, incurable cases, are divided into 61 cases of mania, 21 of melancholia, and 6 of dementia; affording the following tables:—

'*Mania.*

'11 died.
31 remain in the house.
5 have been removed by their friends improved.
10 have been discharged perfectly recovered.
4 so much improved as not to require further confinement.'

'*Melancholia.*

'6 died,
6 remain.
1 removed somewhat improved.
6 perfectly cured.
2 so much improved as not to require further confinement.

'*Dementia.*

'2 died.
2 remain.
2 discharged as unsuitable objects.'

The following statement shows the ages of patients at present in the house: —

'15 to 20	inclusive	2
20 to 30	—	8
30 to 40	—	12
40 to 50	—	7
60 to 70	—	11
70 to 80	—	4
80 to 90	—	2.'

Of 79 patients it appears that

'12 went mad from disappointed affections.
2 from epilepsy.
49 from constitutional causes.
8 from failure in business.
4 from hereditary disposition to madness.
2 from injury of the skull.
1 from mercury.
1 from parturition.'

The following case is extremely curious; and we wish it had been authenticated by name, place, and signature.

'A young woman who was employed as a domestic servant by the father of the relater, when he was a boy, became insane, and at length sunk into a state of perfect idiotcy. In this condition she remained for many years when she was attacked by a typhus fever: and my friend, having then practised some time, attended her. He was surprised to observe, as the fever

advanced, a developement of the mental powers. During that period of the fever, when others were delirious, this patient was entirely rational. She recognised in the face of her medical attendant the son of her old master, whom she had known so many years before; and she related many circumstances respecting his family, and others which had happened to herself in her earlier days. But, alas! it was only the gleam of reason. As the fever abated, clouds again enveloped the mind: she sunk into her former deplorable state, and remained in it until her death, which happened a few years afterwards. I leave to the metaphysical reader further speculation on this, certainly very curious, case.'—(p. 137.)

Upon the whole, we have little doubt that this is the best managed asylum for the insane that has ever yet been established; and a part of the explanation no doubt is, that the Quakers take more pains than other people with their madmen. A mad Quaker belongs to a small and rich sect; and is, therefore, of greater importance than any other mad person of the same degree in life. After every allowance, however, which can be made for the feelings of sectaries, exercised towards their own disciples, the Quakers, it must be allowed, are a very charitable and humane people. They are always ready with their money, and, what is of far more importance, with their time and attention for every variety of human misfortune.

They seem to set themselves down systematically before the difficulty, with the wise conviction that it is to be lessened or subdued only by great labour and thought; and that it is always increased by indolence and neglect. In this instance, they have set an example of courage, patience, and kindness, which cannot be too highly commended, or too widely diffused; and which, we are convinced, will gradually bring into repute a milder and better method of treating the insane. For the aversion to inspect places of this sort is so great, and the temptation to neglect and oppress the insane so strong, both from the love of power, and the improbability of detection, that we have no doubt of the existence of great

abuses in the interior of many madhouses. A great deal has been done for prisons; but the order of benevolence has been broken through by this preference; for the voice of misery may sooner come up from a dungeon, than the oppression of a madman be healed by the hand of justice.*

* The Society of Friends have been extremely fortunate in the choice of their male and female superintendents at the asylum, Mr. and Mrs. Jephson. It is not easy to find a greater combination of good sense and good feeling than these two persons possess: — but then the merit of selecting them rests with their employers.

AMERICA. (E. Review, 1818.)

1. *Travels in Canada and the United States, in* 1816 *and* 1817. By Lieutenant Francis Hall, 14th Light Dragoons, H. P. London. Longman & Co. 1818.

2. *Journal of Travels in the United States of North America, and in Lower Canada, performed in the Year* 1817, *&c., &c.* By John Palmer. London. Sherwood, Neely, & Jones. 1818.

3. *A Narrative of a Journey of Five Thousand Miles through the Eastern and Western States of America; contained in Eight Reports, addressed to the Thirty-nine English Families by whom the Author was deputed, in June* 1817, *to ascertain whether any and what Part of the United States would be suitable for their Residence. With Remarks on Mr. Birkbeck's 'Notes' and 'Letters.'* By Henry Bradshaw Fearon. London. Longman & Co. 1818.

4. *Travels in the Interior of America, in the Years* 1809, 1810, *and* 1811, *&c.* By John Bradbury, F.L.S. London. 8vo. London. Sherwood, Neely, & Jones. 1817.

These four books are all very well worth reading to any person who feels, as we do, the importance and interest of the subject of which they treat. They contain a great deal of information and amusement; and will probably decide the fate, and direct the footsteps, of many human beings, seeking a better lot than the Old World can afford them. Mr. Hall is a clever, lively man, very much above the common race of writers; with very liberal and reasonable opinions, which he expresses with great boldness,—and an inexhaustible fund of good humour. He has the elements of wit in him; but sometimes is trite and flat when he means to be amusing. He writes verses, too, and is occasionally long and metaphysical; but, upon the whole, we think highly of Mr. Hall; and deem him, if he is not more than twenty-

five years of age, an extraordinary young man. He is not the less extraordinary for being a Lieutenant of Light Dragoons—as it is certainly somewhat rare to meet with an original thinker, an indulgent judge of manners, and a man tolerant of neglect and familiarity, in a youth covered with tags, feathers, and martial foolery.

Mr. Palmer is a plain man, of good sense and slow judgment. Mr. Bradbury is a botanist, who lived a good deal among the savages, but worth attending to. Mr. Fearon is a much abler writer than either of the two last, but no lover of America,—and a little given to exaggeration in his views of vices and prejudices.

Among other faults with which our government is chargeable, the vice of *impertinence* has lately crept into our cabinet; and the Americans have been treated with ridicule and contempt. But they are becoming a little too powerful, we take it, for this cavalier sort of management; and are increasing with a rapidity which is really no matter of jocularity to us, or the other powers of the Old World. In 1791, Baltimore contained 13,000 inhabitants; in 1810, 46,000; in 1817, 60,000. In 1790, it possessed 13,000 tons of shipping; in 1798, 59,000; in 1805, 72,000; in 1810, 103,444. The progress of Philadelphia is as follows:—

	Houses.	Inhabitants.
'In 1683 there were in the city -	80 and	600
1700 - - -	700	5,000
1749 - - -	2,076	15,000
1760 - - -	2,969	20,000
1769 - - -	4,474	30,000
1776 - - -	5,460	40,000
1783 - - -	6,000	42,000
1806 - - -	13,000	90,000
1810 - - -	22,769	100,000

'Now, it is computed there are at least 120,000 inhabitants in the city and suburbs, of which 10,000 are free coloured people.'—*Palmer*, p. 254, 255.

The population of New York (*the city*), in 1805, was 60,000; it is now 120,000. Their shipping, at present,

amounts to 300,000 tons. The population of *the state* of New York was, at the accession of his present Majesty, 97,000, and is now near 1,000,000. Kentucky, first settled in 1773, had, in 1792, a population of 100,000; and in 1810, 406,000. Morse reckons the whole population of the western territory, in 1790, at 6000; in 1810 it was near half a million; and will probably exceed a million in 1820. These, and a thousand other equally strong proofs of their increasing strength, tend te extinguish pleasantry, and provoke thought.

We were surprised and pleased to find from these accounts, that the Americans on the Red River and the Arkansas River have begun to make sugar and wine. Their importation of wool into this country is becoming also an object of some consequence; and they have inexhaustible supplies of salt and coal. But one of the great sources of wealth in America is and will be an astonishing command of inland navigation. The Mississippi, flowing from the north to the Gulf of Mexico, through seventeen degrees of latitude; the Ohio and the Alleghany almost connecting it with the Northern Lakes; the Wabash, the Illinois, the Missouri, the Arkansas, the Red River, flowing from the confines of New Mexico;—these rivers, all navigable, and most of them already frequented by steamboats, constitute a facility of internal communication, not, we believe, to be paralleled in the whole world.

One of the great advantages of the American government is its cheapness. The American king has about 5000*l.* per annum, the vice-king 1000*l.* They hire their Lord Liverpool at about a thousand per annum, and their Lord Sidmouth (a good bargain) at the same sum. Their Mr. Crokers are inexpressibly reasonable,—somewhere about the price of an English door-keeper, or bearer of a mace. Life, however, seems to go on very well, in spite of these low salaries; and the purposes of government to be very fairly answered. Whatever may be the evils of universal suffrage in other countries, they have not yet been felt in America; and one thing at least is established by her experience, that this institution is not necessarily followed by those tumults, the dread of which excites so

much apprehension in this country. In the most democratic states, where the payment of direct taxes is the only qualification of a voter, the elections are carried on with the utmost tranquillity; and the whole business, by taking votes in each parish or section, concluded all over the state in a single day. A great deal is said by Fearon about *Caucus*, the cant word of the Americans for the committees and party meetings in which the business of the elections is prepared—the influence of which he seems to consider as prejudicial. To us, however, it appears to be nothing more than the natural, fair, and unavoidable influence, which talent, popularity, and activity, always must have upon such occasions. What other influence can the leading characters of the democratic party in Congress possibly possess? Bribery is entirely out of the question—equally so is the influence of family and fortune. What then can they do, with their caucus or without it, but recommend? And what charge is it against the American government to say, that those members of whom the people have the highest opinion meet together to consult whom they shall recommend for president, and that their recommendation is successful in their different states? Could any friend to good order wish other means to be employed, or other results to follow? No statesman can wish to exclude influence, but only bad influence;—not the influence of sense and character, but the influence of money and punch.

A very disgusting feature in the character of the present English government is its extreme timidity, and the cruelty and violence to which its timidity gives birth. Some hot-headed young person, in defending the principles of liberty, and attacking those abuses to which all governments are liable, passes the bounds of reason and moderation, or is thought to have passed them by those whose interest it is to think so. What matters it whether he has or not? You are strong enough to let him alone. With such institutions as ours he can do no mischief; perhaps he may owe his celebrity to your opposition; or, if he must be opposed, write against him,—set Candidus,

Scrutator, Vindex, or any of the conductitious penmen of government to write him down;—any thing but the savage spectacle of a poor wretch, perhaps a very honest man, contending in vain against the weight of an immense government, pursued by a zealous attorney, and sentenced by some candidate, perhaps, for the favour of the crown, to the long miseries of the dungeon.* A still more flagrant instance may be found in our late suspensions of the Habeas Corpus Act. Nothing was trusted to the voluntary activity of a brave people, thoroughly attached to their government—nothing to the good sense and prudence of the gentlemen and yeomen of the country—nothing to a little forbearance, patience, and watchfulness. There was no other security but despotism; nothing but the alienation of that right which no king nor minister can love, and which no human beings but the English have had the valour to win, and the prudence to keep. The contrast between our government and that of the Americans upon the subject of suspending the Habeas Corpus, is drawn in so very able a manner by Mr. Hall, that we must give the passage at large.

'It has ever been the policy of the Federalists to "strengthen the hands of government." No measure can be imagined more effectual for this purpose, than a law which gifts the ruling

* A great deal is said about the independence and integrity of English judges. In causes between individuals they are strictly independent and upright: but they have strong temptations to be otherwise, in cases where the Crown prosecutes for libel. Such cases often involve questions of party, and are viewed with great passion and agitation by the minister and his friends. Judges have often favours to ask for their friends and families, and dignities to aspire to for themselves. It is human nature, that such powerful motives should create a great bias against the prisoner. Suppose the chief justice of any court to be in an infirm state of health, and a government libel-cause to be tried by one of the puisne judges — of what immense importance is it to that man to be called a strong friend to government — how injurious to his natural and fair hopes to be called lukewarm, or addicted to popular notions — and how easily the runners of the government would attach such a character to him! The useful inference from these observations is, that, in all government cases, the jury, instead of being influenced by the cant phrases about the integrity of English judges, should suspect the operation of such motives — watch the judge with the most acute jealousy — and compel him to be honest, by throwing themselves into the opposite scale whenever he is inclined to be otherwise.

powers with infallibility; but no sooner was it enacted, than it revealed its hostility to the principles of the American system, by generating oppression under the cloak of defending social order.

'If there ever was a period when circumstances seemed to justify what are called energetic measures, it was during the administration of Mr. Jefferson and his successor. A disastrous war began to rage not only on the frontiers, but in the very penetralia of the republic. To oppose veteran troops, the ablest generals, and the largest fleets in the world, the American Government had raw recruits, officers who had never seen an enemy, half a dozen frigates, and a population unaccustomed to sacrifices, and impatient of taxation. To crown these disadvantages, a most important section of the Union, the New England states, openly set up the standard of separation and rebellion. A convention sat for the express purpose of thwarting the measures of government; while the press and pulpit thundered every species of denunciation against whoever should assist their own country in the hour of danger.* And this was the work, not of jacobins and democrats, but of the staunch friends of religion and social order, who had been so zealously attached to the government, while it was administered by their own party, that they suffered not the popular breath "to visit the President's breech too roughly."

'The course pursued, both by Mr. Jefferson and Mr. Maddison throughout this season of difficulty, merits the gratitude of their country, and the imitation of all governments pretending to be free.

'So far were they from demanding any extraordinary powers from Congress, that they did not even enforce, to their full extent, those with which they were by the Constitution invested. The process of reasoning, on which they probably acted, may be thus stated. The majority of the nation is with us, because the war is national. The interests of a minority suffer; and self-interest is clamorous when injured. It carries its opposition

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* 'In Boston, associations were entered into for the purpose of preventing the filling up of government loans. Individuals disposed to subscribe were obliged to do it in secret, and conceal their names, as if the action had been dishonest.'—*Vide* "Olive Branch," p. 307. At the same time, immense runs were made by the Boston banks on those of the Central and Southern States; while the specie thus drained was transmitted to Canada, in payment for smuggled goods and British government bills, which were drawn in Quebec, and disposed of in great numbers, on advantageous terms, to monied men in the states. Mr. Henry's mission is the best proof of the result anticipated by our government from these proceedings in New England.

to an extreme inconsistent with its political duty. Shall we leave it an undisturbed career of faction, or seek to put it down with libel and sedition laws? In the first case it will grow bold from impunity; its proceedings will be more and more outrageous: but every step it takes to thwart us will be a step in favour of the enemy, and, consequently, so much ground lost in public opinion. But, as public opinion is the only instrument by which a minority can convert a majority to its views, impunity, by revealing its motives, affords the surest chance of defeating its intent. In the latter case, we quit the ground of reason to take that of force; we give the factious the advantage of seeming persecuted: by repressing intemperate discussion, we confess ourselves liable to be injured by it. If we seek to shield our reputation by a libel-law, we acknowledge, either that our conduct will not bear investigation, or that the people are incapable of distinguishing betwixt truth and falsehood; but for a popular government to impeach the sanity of the nation's judgment is to overthrow the pillars of its own elevation.

'The event triumphantly proved the correctness of this reasoning. The Federalists awoke from the delirium of factious intoxication, and found themselves covered with contempt and shame. Their country had been in danger, and they gloried in her distress. She had exposed herself to privations from which they had extracted profit. In her triumphs they had no part, except that of having mourned over and depreciated them. Since the war Federalism has been scarcely heard of.' — *Hall*, 508—511.

The Americans, we believe, are the first persons who have discarded the tailor in the administration of justice, and his auxiliary the barber — two persons of endless importance in the codes and pandects of Europe. A judge administers justice, without a calorific wig and parti-coloured gown, in a coat and pantaloons. He is obeyed, however; and life and property are not badly protected in the United States. We shall be denounced by the Laureate as atheists and jacobins; but we must say, that we have doubts whether one atom of useful influence is added to men in important situations by any colour, quantity, or configuration of cloth and hair. The true progress of refinement, we conceive, is to discard all the mountebank drapery of barbarous ages. One row of gold and fur falls off after another from the robe of

power, and is picked up and worn by the parish beadle and the exhibitor of wild beasts. Meantime, the afflicted wiseacre mourns over equality of garment; and wotteth not of two men, whose doublets have cost alike, how one shall command and the other obey.

The dress of lawyers, however, is, at all events, of less importance than their charges. Law is cheap in America: in England, it is better, in a mere pecuniary point of view, to give up forty pounds than to contend for it in a court of common law. It costs that sum in England to win a cause; and, in the court of equity, it is better to abandon five hundred or a thousand pounds than to contend for it. We mean to say nothing disrespectful of the chancellor—who is an upright judge, a very great lawyer, and zealous to do all he can; but we believe the Court of Chancery to be in a state which imperiously requires legislative correction. We do not accuse it of any malversation, but of a complication, formality, entanglement, and delay, which the life, the wealth, and the patience of man cannot endure. How such a subject comes not to have been taken up in the House of Commons, we are wholly at a loss to conceive. We feel for climbing boys as much as anybody can do; but what is a climbing boy in a chimney to a full-grown suitor in the Master's office? And whence comes it, in the midst of ten thousand compassions and charities, that no Wilberforce, or Sister Fry, has started up for the suitors in Chancery?* and why, in the name of these afflicted and attorney-worn people, are there united in their judge three or four offices, any one of which is sufficient to occupy the whole time of a very able and active man?

There are no very prominent men at present in America; at least none whose fame is strong enough for ex-

* This is still one of the great uncorrected evils of the country. Nothing can be so utterly absurd as to leave the head of the Court of Chancery a political officer, and to subject forty millions of litigated property to all the delays and interruptions which are occasioned by his present multiplicity of offices. (1839.)—The Chancellor is Speaker of the House of Lords; he might as well be made Archbishop of Canterbury;—it is one of the greatest of existing follies.

portation. Munro is a man of plain unaffected good sense. Jefferson, we believe, is still alive; and has always been more remarkable, perhaps, for the early share he took in the formation of the republic, than from any very predominant superiority of understanding. Mr. Hall made him a visit: —

'I slept a night at Monticello, and left it in the morning with such a feeling as the traveller quits the mouldering remains of a Grecian temple, or the pilgrim a fountain in the desert. It would indeed argue great torpor both of understanding and heart, to have looked without veneration and interest on the man who drew up the declaration of American independence; who shared in the councils by which her freedom was established; whom the unbought voice of his fellow-citizens called to the exercise of a dignity from which his own moderation impelled him, when such example was most salutary, to withdraw; and who, while he dedicates the evening of his glorious days to the pursuits of science and literature, shuns none of the humbler duties of private life; but, having filled a seat higher than that of kings, succeeds with graceful dignity to that of the good neighbour, and becomes the friendly adviser, lawyer, physician, and even gardener, of his vicinity. This is the "still small voice" of philosophy, deeper and holier than the lightnings and earthquakes which have preceded it. What monarch would venture thus to exhibit himself in the nakedness of his humanity? On what royal brow would the laurel replace the diadem?' — *Hall*, 384, 385.

Mr. Fearon dined with another of the Ex-Kings, Mr. Adams.

'The ex-president is a handsome old gentleman of eighty-four; — his lady is seventy-six: — she has the reputation of superior talents, and great literary acquirements. I was not perfectly a stranger here; as, a few days previous to this, I had received the honour of an hospitable reception at their mansion. Upon the present occasion the minister (the day being Sunday) was of the dinner party. As the table of a "*late King*" may amuse some of you, take the following particulars: — first course, a pudding made of Indian corn, molasses, and butter; — second, veal, bacon, neck of mutton, potatoes, cabbages, carrots, and Indian beans; Madeira wine, of which each drank two glasses. We sat down to dinner at one o'clock; at two, nearly all went

a second time to church. For tea, we had pound-cake, sweet bread and butter, and bread made of Indian corn and rye (similar to our brown home-made). Tea was brought from the kitchen, and handed round by a neat, white servant girl. The topics of conversation were various. England, America, religion, politics, literature, science, Dr. Priestley, Miss Edgeworth, Mrs. Siddons, Mr. Kean, France, Shakspeare, Moore, Lord Byron, Cobbett, American revolution, the traitor General Arnold.

'The establishment of this political patriarch consists of a house two stories high, containing, I believe, eight rooms; of two men and three maid-servants; three horses, and a plain carriage. How great is the contrast between this individual — a man of knowledge and information — without pomp, parade, or vicious and expensive establishments, as compared with the costly trappings, the depraved characters, and the profligate expenditure of —— House, and ———! What a lesson *in this* does America teach! There are now in this land no less than three Cincinnati!' — *Fearon*, pp. 111—113.

The travellers agree, we think, in complaining of the insubordination of American children—and do not much like American ladies. In their criticisms upon American gasconade, they forget that vulgar people of all countries are full of gasconade. The Americans love titles.—The following extract from the Boston Sentinel of last August (1817) is quoted by Mr. Fearon.

'"*Dinner to Mr. Adams.* — Yesterday a public dinner was given to the *Hon.* John Q. Adams, in the Exchange Coffee-house, by his fellow-citizens of Boston. The *Hon.* Wm. Gray presided, assisted by the *Hon.* Harrison Gray Otis, George Blake, Esq., and the *Hon.* Jonathan Mason, vice-presidents. Of the guests were, the *Hon.* Mr. Adams, late president of the United States, his *Excellency* Governor Brooks, his *Honor* Lt. Gov. Phillips, Chief Justice Parker, Judge Story, President Kirkland, Gen. Dearborn, Com. Hull, Gen. Miller, several of the reverend clergy, and many public officers, and strangers of eminence."'

They all, in common with Mr. Birkbeck, seem to be struck with the indolence of the American character. Mr. Fearon makes the charge; and gives us below the right explanation of its cause.

'The life of boarders at an American tavern presents the most senseless and comfortless mode of killing time which I have ever seen. Every house of this description that I have been in is thronged to excess; and there is not a man who appears to have a single earthly object in view, except spitting, and smoking segars. I have not seen a book in the hands of any person since I left Philadelphia. Objectionable as these habits are, they afford decided evidence of the prosperity of that country, which can admit so large a body of its citizens to waste in indolence three fourths of their lives, and would also appear to hold out encouragement to Englishmen with *English habits*, who could retain their industry amid a nation of indolence, and have sufficient firmness to live in America, and yet bid defiance to the deadly example of its natives.' — *Fearon*, pp. 252, 253.

Yet this charge can hardly apply to the north-eastern parts of the Union.

The following sample of American vulgarity is not unentertaining.

'On arriving at the tavern door the landlord makes his appearance. — *Landlord.* Your servant, gentlemen, this is a fine day. *Answer.* Very fine. — *Land.* You've got two *nice creatures*, they are *right elegant* matches. *Ans.* Yes, we bought them for matches. — *Land.* They cost a *heap* of dollars (a pause, and knowing look); 200 I *calculate*. *Ans.* Yes, they cost a good sum. — *Land. Possible!* (a pause); going westward to Ohio, gentlemen? *Ans.* We are going to Philadelphia. — *Land.* Philadelphia, ah! that's a *dreadful* large place, three or four times as *big* as Lexington. *Ans.* Ten times as large — *Land.* Is it by George! what a *mighty heap* of houses! (a pause); but I *reckon* you was not *reared* in Philadelphia. *Ans.* Philadelphia is not our native place.—*Land.* Perhaps *away up* in Canada. *Ans.* No, we are from England. — *Land. Is it possible!* well, I *calculated* you were from abroad (pause); how long have you been from the *old country? Ans.* We left England last March. — *Land.* And in August here you are in *Kentuck*. Well, I should have *guessed* you had been in the State some years; you speak almost as good English as we do!

'This dialogue is not a literal copy; but it embraces most of the frequent and improper applications of words used in the back country, with a few New England phrases. By the loghouse farmer and tavern keeper, they are used as often, and as erroneously as they occur in the above discourse.' — *Palmer*, pp. 129, 130.

This is of course intended as a representation of the manners of the low, or, at best, the middling class of people in America.

The four travellers, of whose works we are giving an account, made extensive tours in every part of America, as well in the old as in the new settlements; and generally speaking, we should say their testimony is in favour of American manners. We must except, perhaps, Mr. Fearon;—and yet he seems to have very little to say against them. Mr. Palmer tells us, that he found his companions, officers and farmers, unobtrusive, civil, and obliging;—that what the servants do for you, they do with alacrity;—that at their *tables-d'hôte* ladies are treated with great politeness. We have real pleasure in making the following extract from Mr. Bradbury's tour.

'In regard to the manners of the people west of the Alleghanies, it would be absurd to expect that a general character could be now formed, or that it will be, for many years yet to come. The population is at present compounded of a great number of nations, not yet amalgamated, consisting of emigrants from every State in the Union, mixed with English, Irish, Scotch, Dutch, Swiss, Germans, French, and almost from every country in Europe. In some traits they partake in common with the inhabitants of the Atlantic States, which results from the nature of their government. That species of hauteur which one class of society in some countries show in their intercourse with the other, is here utterly unknown. By their constitution, the existence of a privileged order, vested by birth with hereditary privileges, honours, or emoluments, is for ever interdicted. If, therefore, we should here expect to find that contemptuous feeling in man for man, we should naturally examine amongst those clothed with judicial or military authority; but we should search in vain. The justice on the bench, or the officer in the field, is respected and obeyed whilst discharging the functions of his office, as the representative or agent of the law, enacted for the *good of all;* but should he be tempted to treat even the least wealthy of his neighbours or fellow-citizens with contumely, he would soon find that he could not do it with impunity. Travellers from Europe, in passing through the western country, or indeed any part of the United States, ought to be previously acquainted with this part of the American character, and more particularly if they have been in the habit of

treating with contempt, or irritating with abuse, those whom accidental circumstances may have placed in a situation to administer to their wants. Let no one here indulge himself in abusing the waiter or ostler at an inn: that waiter or ostler is probably a citizen, and does not, nor cannot conceive, that a situation in which he discharges a duty to society, not in itself dishonourable, should subject him to insult: but this feeling, so far as I have experienced, is entirely defensive. I have travelled near 10,000 miles in the United States, and never met with the least incivility or affront.

'The Americans, in general, are accused by travellers of being inquisitive. If this be a crime, the western people are guilty; but, for my part, I must say that it is a practice that I never was disposed to complain of, because I always found them as ready to answer a question as to ask one, and therefore I always came off a gainer by this kind of barter; and if any traveller does not, it is his own fault. As this leads me to notice their general conduct to strangers, I feel myself bound, by gratitude and regard to truth, to speak of their hospitality. In my travels through the inhabited parts of the United States, not less than 2000 miles was through parts where there were no taverns, and where a traveller is under the necessity of appealing to the hospitality of the inhabitants. In no one instance has my appeal been fruitless; although, in many cases, the furnishing of a bed has been evidently attended with inconvenience, and in a great many instances no remuneration would be received. Other European travellers have experienced this liberal spirit of hospitality, and some have repaid it by calumny.' — *Bradbury*, pp. 304—306.

We think it of so much importance to do justice to other nations, and to lessen that hatred and contempt which race feels for race, that we subjoin two short passages from Mr. Hall to the same effect.

'I had bills on Philadelphia, and applied to a respectable store-keeper, that is, tradesman, of the village, to cash me one, the amount, however, was beyond any remittance he had occasion to make, but he immediately offered me whatever sum I might require for my journey, with no better security than my word, for its repayment at Philadelphia: he even insisted on my taking more than I mentioned as sufficient. I do not believe this trait of liberality would surprise an American; for no one in the States, to whom I mentioned it, seemed to consider it as more than any stranger of respectable appearance might have

looked for, in similar circumstances: but it might well surprise an English traveller, who had been told, as I had, that the Americans never failed to cheat and insult every Englishman who travelled through their country, especially if they knew him to be an officer. This latter particular they never failed to inform themselves of, for they are by no means bashful in inquiries: but if the discovery operated in any way upon their behaviour, it was rather to my advantage; nor did I meet with a single instance of incivility betwixt Canada and Charleston, except at the Shenandoah Point, from a drunken English deserter. My testimony, in this particular, will certainly not invalidate the complaints of many other travellers, who, I doubt not, have frequently encountered rude treatment, and quite as frequently deserved it; but it will at least prove the possibility of traversing the United States without insult or interruption, and even of being occasionally surprised by liberality and kindness.'— *Hall*, pp. *255*, *256*.

'I fell into very pleasant society at Washington. Strangers who intend staying some days in a town usually take lodgings at a boarding-house, in preference to a tavern: in this way they obtain the best society the place affords; for there are always gentlemen, and frequently ladies, either visitors or temporary residents, who live in this manner to avoid the trouble of housekeeping. At Washington, during the sittings of Congress, the boarding-houses are divided into messes, according to the political principles of the inmates, nor is a stranger admitted without some introduction, and the consent of the whole company. I chanced to join a democratic mess, and name a few of its members with gratitude, for the pleasure their society gave me — Commodore Decatur and his lady, the Abbé Correa, the great botanist and plenipotentiary of Portugal, the Secretary of the Navy, the Secretary of the Navy Board, known as the author of a humorous publication entitled "John Bull and Brother Jonathan," with eight or ten members of Congress, principally from the Western States, which are generally considered as most decidedly hostile to England, but whom I did not on this account find less good-humoured and courteous. It is from thus living in daily intercourse with the leading characters of the country that one is enabled to judge with some degree of certainty of the practices of its government; for to know the paper theory is nothing, unless it be compared with the instruments employed to carry it into effect. A political constitution may be nothing but a cabalistic form, to extract money and power from the people; but then the jugglers must be in the dark, and "no admittance behind the curtain." This way of living affords, too, the

best insight into the best part of society; for if in a free nation the depositaries of the public confidence be ignorant, or vulgar, it is a very fruitless search to look for the opposite qualities in those they represent; whereas, if these be well informed in mind and manners, it proves at the least an inclination towards knowledge and refinement in the general mass of citizens by whom they are selected. My own experience obliges me to a favourable verdict in this particular. I found the little circle into which I had happily fallen full of good sense and good humour, and never quitted it without feeling myself a gainer, on the score either of useful information or of social enjoyment.' — *Hall*, pp. 329—331.

In page 252. Mr. Hall pays some very handsome compliments to the gallantry, high feeling, and humanity of the American troops. Such passages reflect the highest honour upon Mr. Hall. They are full of courage as well as kindness; and will never be forgiven at home.

Literature the Americans have none — no native literature, we mean. It is all imported. They had a Franklin, indeed; and may afford to live for half a century on his fame. There is, or was, a Mr. Dwight, who wrote some poems; and his baptismal name was Timothy. There is also a small account of Virginia by Jefferson, and an epic by Joel Barlow: and some pieces of pleasantry by Mr. Irving. But why should the Americans write books, when a six weeks' passage brings them, in their own tongue, our sense, science, and genius, in bales and hogsheads? Prairies, steam-boats, grist-mills, are their natural objects for centuries to come. Then, when they have got to the Pacific Ocean — epic poems, plays, pleasures of memory, and all the elegant gratifications of an ancient people who have tamed the wild earth, and set down to amuse themselves. — This is the natural march of human affairs.

The Americans, at least in the old States, are a very religious people: but there is no sect there which enjoys the satisfaction of excluding others from civil offices; nor does any denomination of Christians take for their support a tenth of produce. Their clergy, however, are respectable, respected, and possess no small share of in-

fluence. The places of worship in Philadelphia in 1810 were as follows: — Presbyterian, 8; Episcopalian, 4; Methodists, 5; Catholic, 4; Baptist, 5; Quakers, 4; Fighting Quakers, 1; Lutheran, 3; Calvinist, 3; Jews, 2; Universalists, 1; Swedish Lutheran, 1; Moravian, 1; Congrelaticosualists, 1; Unitarians, 1; Covenanters, 1; Black Baptists, 1; Black Episcopalians, 1; Black Methodists, 2. The Methodists, Mr. Palmer tells us, are becoming the most numerous sect in the United States.

Mr. Fearon gives us this account of the state of religion at New York.

'Upon this interesting topic I would repeat, what indeed you are already acquainted with, that *legally* there is the most unlimited liberty. There is no state religion, and no government prosecution of individuals for conscience sake. Whether those halcyon days, which I think would attend a similar state of things in England, are in existence here, must be left for future observation. There are five Dutch Reformed churches; six Presbyterian; three Associated Reformed ditto; one Associated Presbyterian; one Reformed ditto; five Methodist; two ditto *for blacks;* one German Reformed; one Evangelical Lutheran; one Moravian; four Trinitarian Baptist; one Universalist; two Catholic; three Quaker; eight Episcopalian; one Jews' Synagogue; and to this I would add a small Meeting which is but little known, at which the priest is dispensed with, every member following what they call the apostolic plan of instructing each other, and "building one another up in their most holy faith." The Presbyterian and Episcopalian, or Church of England sects, take the precedence in numbers and in respectability. Their ministers receive from two to eight thousand dollars per annum. All the churches are well filled: they are the fashionable places for *display;* and the sermons and talents of the minister offer never-ending subjects of interest when social converse has been exhausted upon the bad conduct and inferior nature of *niggars* (negroes); the price of flour at Liverpool; the capture of the *Guerrière;* and the battle of New Orleans. The perfect equality of all sects seems to have deadened party feeling: controversy is but little known.' — *Fearon*, pp. 45, 46.

The absence of controversy, Mr. Fearon seems to imagine, has produced indifference; and he heaves a sigh to

the memory of departed oppression. 'Can it be possible (he asks) that the non-existence of religious oppression has lessened religious knowledge, and made men superstitiously dependent upon outward form, instead of internal purity?' To which question (a singular one from an enlightened man like Mr. Fearon) we answer, that the absence of religious oppression has not lessened religious knowledge, but theological animosity; and made men more dependent upon pious actions, and less upon useless and unintelligible wrangling.*

The great curse of America is the institution of Slavery —of itself far more than the foulest blot upon their national character, and an evil which counterbalances all the excisemen, licensers, and tax-gatherers of England. No virtuous man ought to trust his own character, or the character of his children, to the demoralising effects produced by commanding slaves. Justice, gentleness, pity, and humility, soon give way before them. Conscience suspends its functions. The love of command— the impatience of restraint, get the better of every other feeling; and cruelty has no other limit than fear.

'"There must doubtless," says Mr. Jefferson, "be an unhappy influence on the manners of the people produced by the existence of slavery among us. The whole commerce between master and slave is a perpetual exercise of the most boisterous passions; the most unremitting despotism on the one part, and degrading submissions on the other. Our children see this, and learn to imitate it; for man is an imitative animal. The parent storms, the child looks on, catches the lineaments of wrath, puts on the same airs in the circle of smaller slaves, gives loose to the worst of passions; and thus nursed, educated, and daily exercised in tyranny, cannot but be stamped by it with odious peculiarities. The man must be a prodigy who can retain his morals and manners undepraved by such circumstances."' — Notes, p. 241. — *Hall*, p. 459.

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* Mr. Fearon mentions a religious lottery for building a Presbyterian church. What will Mr. Littleton say to this? he is hardly prepared, we suspect, for this union of Calvin and the Little Go. Every advantage will be made of it by the wit and eloquence of his fiscal opponent; — nor will it pass unheeded by Mr. Bish.

The following picture of a slave song is quoted by Mr. Hall from the "Letters on Virginia."

'"I took the boat this morning, and crossed the ferry over to Portsmouth, the small town which I told you is opposite to this place. It was court day, and a large crowd of people was gathered about the door of the court-house. I had hardly got upon the steps to look in, when my ears were assailed by the voice of singing; and turning round to discover from what quarter it came, I saw a group of about thirty negroes, of different sizes and ages, following a rough-looking white man, who sat carelessly lolling in his sulky. They had just turned round the corner, and were coming up the main street to pass by the spot where I stood, on their way out of town. As they came nearer, I saw some of them loaded with chains to prevent their escape; while others had hold of each other's hands, strongly grasped, as if to support themselves in their affliction. I particularly noticed a poor mother, with an infant sucking at her breast as she walked along, while two small children had hold of her apron on either side, almost running to keep up with the rest. They came along singing a little wild hymn, of sweet and mournful melody, flying, by a divine instinct of the heart, to the consolation of religion, the last refuge of the unhappy, to support them in their distress. The sulky now stopped before the tavern, at a little distance beyond the court-house, and the driver got out. "My dear Sir," said I to a person who stood near me, "can you tell me what these poor people have been doing? What is their crime? And what is to be their punishment?" "O," said he, "it's nothing at all, but a parcel of negroes sold to Carolina; and that man is their driver, who has bought them." "But what have they done, that they should be sold into banishment?" "Done," said he, "nothing at all, that I know of; their masters wanted money, I suppose, and these drivers give good prices." Here the driver, having supplied himself with brandy, and his horse with water (the poor negroes of course wanted nothing), stepped into his chair again, cracked his whip, and drove on, while the miserable exiles followed in funeral procession behind him."'—*Hall*, pp. 358—360.

The law by which slaves are governed in the Carolinas is a provincial law as old as 1740, but made perpetual in 1783. By this law it is enacted, that every negro shall be presumed a slave, unless the contrary appear. The 9th clause allows two justices of the peace,

and three freeholders, power to put them to any manner of death; the evidence against them may be without oath. — No slave is to traffic on his own account. — Any person murdering a slave is to pay 100*l.* — or 14*l.* if he cuts out the tongue of a slave. — Any white man meeting seven slaves together on a high road may give them twenty lashes each. — No man must teach a slave to write, under penalty of 100*l.* currency. We have Mr. Hall's authority for the existence and enforcement of this law at the present day. Mr. Fearon has recorded some facts still more instructive.

'Observing a great many coloured people, particularly females, in these boats, I concluded that they were emigrants, who had proceeded thus far on their route towards a settlement. The fact proved to be, that fourteen of the flats were freighted with human beings for sale. They had been collected in the several States by slave dealers, and shipped from Kentucky for a market. They were dressed up to the best advantage, on the same principle that jockeys do horses upon sale. The following is a specimen of advertisements on this subject: —

'"TWENTY DOLLARS REWARD

Will be paid for apprehending and lodging in gaol, or delivering to the subscriber, the following slaves, belonging to JOSEPH IRVIN, of *Iberville.* — TOM, a very light Mulatto, blue eyes, 5 feet 10 inches high, appears to be about 35 years of age; an artful fellow — can read and write, and *preaches* occasionally. — CHARLOTTE, a black wench, round and full-faced, tall, straight, and likely — about 25 years of age, and wife of the above named Tom. — These slaves decamped from their owner's plantation on the night of the 14th September inst."' — *Fearon*, p. 270.

'The three "African churches," as they are called, are for all those native Americans who are black, or have any shade of colour darker than white. These persons, though many of them are possessed of the rights of citizenship, are not admitted into the churches which are visited by whites. There exists a penal law, deeply written in the *mind* of the whole white population, which subjects their coloured fellow-citizens to unconditional contumely and never-ceasing insult. No respectability, however unquestionable — no property, however large — no character, however unblemished, will gain a man, whose body is (in

American estimation) *cursed* with even a twentieth portion of the blood of his African ancestry, admission into society!!! They are considered as mere Pariahs — as outcasts and vagrants upon the face of the earth! I make no reflection upon these things, but leave the facts for your consideration." '—*Fearon*, pp. 168, 169.

That such feelings and such practices should exist among men who know the value of liberty, and profess to understand its principles, is the consummation of wickedness. Every American who loves his country should dedicate his whole life, and every faculty of his soul, to efface this foul stain from its character. If nations rank according to their wisdom and their virtue, what right has the American, a scourger and murderer of slaves, to compare himself with the least and lowest of the European nations?—much more with this great and humane country, where the greatest lord dare not lay a finger upon the meanest peasant? What is freedom, where all are not free? where the greatest of God's blessings is limited, with impious caprice, to the colour of the body? And these are the men who taunt the English with their corrupt Parliament, with their buying and selling votes. Let the world judge which is the most liable to censure—we who, in the midst of our rottenness, have torn off the manacles of slaves all over the world;—or they who, with their idle purity, and useless perfection, have remained mute and careless, while groans echoed and whips clanked round the very walls of their spotless Congress. We wish well to America—we rejoice in her prosperity—and are delighted to resist the absurd impertinence with which the character of her people is often treated in this country: but the existence of slavery in America is an atrocious crime, with which no measures can be kept—for which her situation affords no sort of apology—which makes liberty itself distrusted, and the boast of it disgusting.

As for Emigration, every man, of course, must determine for himself. A carpenter under 30 years of age, who finds himself at Cincinnati with an axe over his shoulder, and ten pounds in his pocket, will get rich in

America if the change of climate does not kill him. So will a farmer who emigrates early with some capital. But any person with tolerable prosperity here had better remain where he is. There are considerable evils, no doubt, in England: but it would be madness not to admit, that it is, upon the whole, a very happy country, —and we are much mistaken if the next 20 years will not bring with it a great deal of internal improvement. The country has long been groaning under the evils of the greatest foreign war we were ever engaged in; and we are just beginning to look again into our home affairs. Political economy has made an astonishing progress since they were last investigated; and every session of Parliament brushes off some of the cobwebs and dust of our ancestors.* The Apprentice Laws have been swept away; the absurd nonsense of the Usury Laws will probably soon follow; Public Education and Saving Banks have been the invention of these last ten years; and the strong fortress of Bigotry has been rudely assailed. Then, with all its defects, we have a Parliament of inestimable value. If there be a place in any country where 500 well-educated men can meet together, and talk with impunity of public affairs, and if what they say is published, that country must improve. It is not pleasant to emigrate into a country of changes and revolution, the size and integrity of whose empire no man can predict. The Americans are a very sensible, reflecting people, and have conducted their affairs extremely well; but it is scarcely possible to conceive that such an empire should very long remain undivided, or that the dwellers on the Columbia should have common interest with the navigators of the Hudson and the Delaware.

England is, to be sure, a very expensive country; but

* In a scarcity which occurred little more than 20 years ago, every judge, (except the Lord Chancellor, then Justice of the Common Pleas, and Serjeant Remington,) when they charged the Grand Jury, attributed the scarcity to the combinations of the farmers; and complained of it as a very serious evil. Such doctrines would not now be tolerated in the mouth of a schoolboy.

a million of millions has been expended in making it habitable and comfortable; and this is a constant source of revenue, or, what is the same thing, a constant diminution of expense to every man living in it. The price an Englishman pays for a turnpike road is not equal to the tenth part of what the delay would cost him without a turnpike. The New River Company brings water to every inhabitant of London at an infinitely less price than he could dip for it out of the Thames. No country, in fact, is so expensive as one which human beings are just beginning to inhabit;—where there are no roads, no bridges, no skill, no help, no combination of powers, and no force of capital.

How, too, can any man take upon himself to say, that he is so indifferent to his country that he will not begin to love it intensely, when he is 5000 or 6000 miles from it? And what a dreadful disease Nostalgia must be on the banks of the Missouri! Severe and painful poverty will drive us all any where: but a wise man should be quite sure he has so irresistible a plea before he ventures on the Great or the Little Wabash. He should be quite sure that he does not go there from ill temper—or to be pitied—or to be regretted—or from ignorance of what is to happen to him—or because he is a poet—but because he has not enough to eat here, and is sure of abundance where he is going.

GAME LAWS. (E. Review, 1819.)

Three Letters on the Game Laws. Rest Fenner, Black & Co. London, 1818.

The evil of the Game Laws, in their present state, has long been felt, and of late years has certainly rather increased than diminished. We believe that they cannot long remain in their present state; and we are anxious to express our opinion of those changes which they ought to experience.

We thoroughly acquiesce in the importance of encouraging those field sports which are so congenial to the habits of Englishmen, and which, in the present state of society, afford the only effectual counterbalance to the allurements of great towns. We cannot conceive a more pernicious condition for a great nation, than that its aristocracy should be shut up from one year's end to another in a metropolis, while the mass of its rural inhabitants are left to the management of factors and agents. A great man returning from London to spend his summer in the country diffuses intelligence, improves manners, communicates pleasure, restrains the extreme violence of subordinate politicians, and makes the middling and lower classes better acquainted with, and more attached to their natural leaders. At the same time, a residence in the country gives to the makers of laws an opportunity of studying those interests which they may afterwards be called upon to protect and arrange. Nor is it unimportant to the character of the higher orders themselves, that they should pass a considerable part of the year in the midst of these their larger families; that they should occasionally be thrown among simple, laborious, frugal people, and be stimulated to resist the prodigality of Courts, by viewing with their own eyes the merits and the wretchedness of the poor.

Laws for the preservation of Game are not only of importance, as they increase the amusements of the country, but they may be so constructed as to be perfectly just. The game which my land feeds is certainly mine; or, in other words, the game which all the land feeds certainly belongs to all the owners of the land; and the only practical way of dividing it is, to give to each proprietor what he can take on his own ground. Those who contribute nothing to the support of the animal, can have no possible right to a share in the distribution. To say of animals, that they are *feræ Naturâ* means only, that the precise place of their birth and nurture is not known. How they shall be divided, is a matter of arrangement among those whose collected property certainly has produced and fed them: but the case is completely made out against those who have no land at all, and who cannot therefore have been in the slightest degree instrumental to their production. If a large pond were divided by certain marks into four parts, and allotted to that number of proprietors, the fish contained in that pond would be, in the same sense, *feræ Naturâ*. Nobody could tell in which particular division each carp had been born and bred. The owners would arrange their respective rights and pretensions in the best way they could: but the clearest of all possible propositions would be, that the four proprietors, among them, made a complete title to all the fish; and that nobody but them had the smallest title to the smallest share. This we say, in answer to those who contend that there is no foundation for any system of Game Laws; that animals born wild are the property of the public; and that their appropriation is nothing but tyranny and usurpation.

In addition to these arguments, it is perhaps scarcely necessary to add, that nothing which is worth having, which is accessible, and supplied only in limited quantities, could exist at all, if it was not considered as the property of some individual. If every body might take game wherever they found it, there would soon be an

end of every species of game. The advantage would not be extended to fresh classes, but be annihilated for all classes. Besides all this, the privilege of killing game could not be granted, without the privilege of trespassing on landed property;—an intolerable evil, which would entirely destroy the comfort and privacy of a country life.

But though a system of Game Laws is of great use in promoting country amusements, and may, in itself, be placed on a footing of justice, its effects, we are sorry to say, are by no means favourable to the morals of the poor.

It is impossible to make an uneducated man understand in what manner a bird hatched nobody knows where—to-day living in my field, to-morrow in yours —should be as strictly property as the goose whose whole history can be traced, in the most authentic and satisfactory manner, from the egg to the spit. The arguments upon which this depends are so contrary to the notions of the poor—so repugnant to their passions—and, perhaps, so much above their comprehension, that they are totally unavailing. The same man who would respect an orchard, a garden, or a hen-roost, scarcely thinks he is committing any fault at all in invading the game covers of his richer neighbour; and as soon as he becomes wearied of honest industry, his first resource is in plundering the rich magazine of hares, pheasants, and partridges—the top and bottom dishes, which on every side of his village are running and flying before his eyes. As these things cannot be done with safety in the day, they must be done in the night;—and in this manner a lawless marauder is often formed, who proceeds from one infringement of law and property to another, till he becomes a thoroughly bad and corrupted member of society.

These few preliminary observations lead naturally to the two principal considerations which are to be kept in view, in reforming the Game Laws;—to preserve, as far as is consistent with justice, the amusements of the rich, and to diminish, as much as possible, the temptations of

the poor. And these ends, it seems to us, will be best answered,

1. By abolishing qualifications. 2. By giving to every man a property in the game upon his land. 3. By allowing game to be bought by any body, and sold by its lawful possessors.*

Nothing can be more grossly absurd than the present state of the Game Laws, as far as they concern the qualification for shooting. In England, no man can possibly have a legal right to kill game, who has not 100*l.* a year in land rent. With us in Scotland, the rule is not quite so inflexible, though in principle not very different. —But we shall speak to the case which concerns by far the greatest number: and certainly it is scarcely possible to imagine a more absurd and capricious limitation. For what possible reason is a man, who has only 90*l.* per annum in land, not to kill the game which his own land nourishes? If the Legislature really conceives, as we have heard surmised by certain learned squires, that a person of such a degree of fortune should be confined to profitable pursuits, and debarred from that pernicious idleness into which he would be betrayed by field sports, it would then be expedient to make a qualification for bowls or skittles—to prevent small landowners from going to races, or following a pack of hounds—and to prohibit to men of a certain income, every other species of amusement as well as this. The only instance, however, in which this paternal care is exercised, is that in which the amusement of the smaller landowner is supposed to interfere with those of his richer neighbour. He may do what he pleases, and elect any other species of ruinous idleness but that in which the upper classes of society are his rivals.

Nay, the law is so excessively ridiculous in the case of small landed proprietors, that on a property of less than 100*l.* per annum, *no human being* has the right of shooting. It is not confined, but annihilated. The lord of

* All this has since been done.

the manor may be warned off by the proprietor; and the proprietor may be informed against by any body who sees him sporting. The case is still stronger in the instance of large farms. In Northumberland, and on the borders of Scotland, there are large capitalists, who farm to the amount of two or three thousand per annum, who have the permission of their distant non-resident landlords to do what they please with the game, and yet who dare not fire off a gun upon their own land. Can anything be more utterly absurd and preposterous, than that the landlord and the wealthy tenant *together* cannot make up a title to the hare which is fattened upon the choicest produce of their land? That the landlord, who can let to farm the fertility of the land for growing wheat, cannot let to farm its power of growing partridges? That he may reap by deputy, but cannot on that manor shoot by deputy? Is it possible that any respectable magistrate could fine a farmer for killing a hare upon his own grounds with his landlord's consent, without feeling that he was violating every feeling of common sense and justice?

Since the enactment of the Game Laws, there has sprung up an entirely new species of property, which of course is completely overlooked by their provisions. An Englishman may possess a million of money in funds, or merchandise—may be the *Baring* or the *Hope* of Europe—provide to Government the sudden means of equipping fleets and armies, and yet be without the power of smiting a single partridge, though invited by the owner of the game to participate in his amusement. It is idle to say that the difficulty may be got over, by purchasing land: the question is, upon what principle of justice can the existence of the difficulty be defended? If the right of keeping men-servants was confined to persons who had more than 100*l.* a year in the funds, the difficulty might be got over by every man who would change his landed property to that extent. But what could justify so capricious a partiality to one species of property? There might be some apology for such laws at the time they were made: but there can be none for their not being

now accommodated to the changes which time has introduced. If you choose to exclude poverty from this species of amusement, and to open it to wealth, why is it not opened to every species of wealth? What amusement can there be morally lawful to a holder of turnip land, and criminal in a possessor of Exchequer bills? What delights ought to be tolerated to Long Annuities, from which wheat and beans should be excluded? What matters it whether it is scrip or short-horned cattle? If the *locus quo* is conceded—if the trespass is waived—and if the qualification for any amusement is wealth, let it be any proveable wealth—

Dives agris, dives positis in fœnore nummis.

It will be very easy for any country gentleman who wishes to monopolise to himself the pleasures of shooting, to let to his tenant every other right attached to the land, except the right of killing game; and it will be equally easy, in the formation of a new Game Act, to give to the landlord a summary process against his tenant, if such tenant fraudulently exercises the privileges he has agreed to surrender.

The case which seems most to alarm country gentlemen, is that of a person possessing a few acres in the heart of a manor, who might, by planting food of which they are fond, allure the game into his own little domain, and thus reap a harvest prepared at the expense of the neighbour who surrounded him. But, under the present Game Laws, if the smaller possession belongs to a qualified person, the danger of intrusion is equally great as it would be under the proposed alteration; and the danger from the poacher would be the same in both cases. But if it is of such great consequence to keep clear from all interference, may not such a piece of land be rented or bought? Or, may not the food which tempts game be sown in the same abundance in the surrounding as in the enclosed land? After all, it is only common justice, that he whose property is surrounded on every side by a preserver of game,—whose corn and turnips are demolished by animals preserved for the amusement of his

neighbour, should himself be entitled to that share of game which plunders upon his land. The complaint which the landed grandee makes is this. 'Here is a man who has only a twenty-fourth part of the land, and he expects a twenty-fourth part of the game. He is so captious and litigious, that he will not be contented to supply his share of the food, without requiring his share of what the food produces. I want a neighbour who has talents only for suffering, not one who evinces such a fatal disposition for enjoying.' Upon such principles as these, many of the Game Laws have been constructed, and are preserved. The interference of a very small property with a very large one; the critical position of one or two fields, is a very serious source of vexation on many other occasions besides those of game. He who possesses a field in the middle of my premises may build so as to obstruct my view, and may present to me the hinder parts of a barn, instead of one of the finest landscapes in nature. Nay, he may turn his field into tea-gardens, and destroy my privacy by the introduction of every species of vulgar company. The Legislature, in all these instances, has provided no remedy for the inconveniences which a small property, by such intermixture, may inflict upon a large one, but has secured the same rights to unequal proportions. It is very difficult to conceive why these equitable principles are to be violated in the case of game alone.

Our securities against that rabble of sportsmen which the abolition of qualifications might be supposed to produce, are, the consent of the owner of the soil as an indispensable preliminary, guarded by heavy penalties—and the price of a certificate, rendered perhaps greater than it is at present. It is impossible to conceive why the owner of the soil, if the right of game is secured to him, has not a right to sell, or grant the right of killing it to whom he pleases—just as much as he has the power of appointing whom he pleases to kill his ducks, pigeons, and chickens. The danger of making the poor idle, is a mere pretence. It is monopoly calling in the aid of hypocrisy, and tyranny veiling itself in the garb of philo-

sophical humanity. A poor man goes to wakes, fairs, and horse-races, without pain and penalty; a little shopkeeper, when his work is over, may go to a bull-bait, or to the cock-pit; but the idea of his pursuing a hare, even with the consent of the landowner, fills the Bucolic Senator with the most lively apprehensions of relaxed industry, and ruinous dissipation.—The truth is, if a poor man does not offend against morals or religion, and supports himself and his family without assistance, the law has nothing to do with his amusements. The real barriers against increase of sportsmen (if the proposed alteration were admitted) are, as we have before said, the prohibition of the landowner; the tax to the State for a certificate; the necessity of labouring for support.—Whoever violates none of these rights, and neglects none of these duties in his sporting, sports without crime;—and to punish him would be gross and scandalous tyranny.

The next alteration which we would propose is, that game should be made property; that is, that every man should have a right to the game found upon his land—and that the violation of it should be punished as poaching now is, by pecuniary penalties, and summary conviction before magistrates. This change in the Game Laws would be an additional defence of game; for the landed proprietor has now no other remedy against the qualified intruder upon his game, than an action at law for a trespass on the land; and if the trespasser has received no notice, this can hardly be called any remedy at all. It is now no uncommon practice for persons who have the exterior, and perhaps the fortunes of gentlemen, as they are travelling from place to place, to shoot over manors where they have no property, and from which, as strangers, they cannot have been warned. In such case (which, we repeat again, is by no means one of rare occurrence), it would, under the reformed system, be no more difficult for the lord of the soil to protect his game, than it would be to protect his geese and ducks. But though game should be considered as property, it should still be considered as the lowest species of property—because it is in its nature more vague and mutable than any other species of property, and because

depredations upon it are carried on at a distance from the dwelling, and without personal alarm to the proprietors. It would be very easy to increase the penalties, in proportion to the number of offences committed by the same individual.

The punishments which country gentlemen expect by making game property, are the punishments affixed to offences of a much higher order; but country gentlemen must not be allowed to legislate exclusively on this, more than on any other subject. The very mention of hares and partridges in the country, too often puts an end to common humanity and common sense. Game must be protected; but protected without violating those principles of justice, and that adaptation of punishment to crime, which (incredible as it may appear) are of infinitely greater importance than the amusements of country gentlemen.

We come now to the sale of game.—The foundation on which the propriety of allowing this partly rests, is the impossibility of preventing it. There exists, and has sprung up since the Game Laws, an enormous mass of wealth, which has nothing to do with land. Do the country gentlemen imagine, that it is in the power of human laws to deprive the Three-per-cents of pheasants?—that there is upon earth, air, or sea, a single flavour (cost what crime it may to procure it), that mercantile opulence will not procure? Increase the difficulty, and you enlist vanity on the side of luxury; and make that be sought for as a display of wealth, which was before valued only for the gratification of appetite. The law may multiply penalties by reams. Squires may fret and justices commit, and gamekeepers and poachers continue their nocturnal wars. There must be game on Lord Mayor's day, do what you will. You may multiply the crimes by which it is procured; but nothing can arrest its inevitable progress from the wood of the esquire to the spit of the citizen. The late law for preventing the sale of game produced some little temporary difficulty in London at the beginning of the season. The poulterers were alarmed, and came to some resolutions. But the alarm soon began to subside, and the difficulties to vanish.

In another season, the law will be entirely nugatory and forgotten. The experiment was tried of increased severity; and a law passed to punish poachers with transportation who were caught poaching in the night-time with arms. What has the consequence been?—Not a cessation of poaching, but a succession of village guerillas;—an internecive war between the gamekeepers and marauders of game;—the whole country flung into brawls and convulsions, for the unjust and exorbitant pleasures of country gentlemen. The poacher hardly believes he is doing any wrong in taking partridges and pheasants. He would admit the justice of being transported for stealing sheep; and his courage in such a transaction would be impaired by a consciousness he was doing wrong: but he has no such feeling in taking game; and the preposterous punishment of transportation makes him desperate, and not timid. Single poachers are gathered into large companies, for their mutual protection; and go out, not only with the intention of taking game, but of defending what they take with their lives. Such feelings soon produce a rivalry of personal courage, and a thirst of revenge between the villagers and the agents of power. We extract the following passages on this subject from the Three Letters on the Game Laws:—

'The first and most palpable effect has naturally been, an exaltation of all the savage and desperate features in the poacher's character. The war between him and the gamekeeper has necessarily become a *bellum internecivum*. A marauder may hesitate perhaps at killing his fellow-man, when the alternative is only six months' imprisonment in the county gaol; but when the alternative is to overcome the keeper, or to be torn from his family and connections, and sent to hard labour at the Antipodes, we cannot be much surprised that murders and midnight combats have considerably increased this season; or that information such as the following has frequently enriched the columns of the country newspapers.

'"POACHING.—Richard Barnett was on Tuesday convicted before T. Clutterbuck, Esq., of keeping and using engines or wires for the destruction of game in the parish of Dunkerton, and fined 5*l*. He was taken into custody by C. Coates, keeper to Sir Charles Bamfylde, Bart., who found upon him 17 wire-

snares. The new act that has just passed against these illegal practices, seems only to have irritated the offenders, and made them more daring and desperate. The following is a copy of an anonymous circular letter, which has been received by several magistrates, and other eminent characters in this neighbourhood.

'"TAKE NOTICE.—We have lately heard and seen that there is an act passed, and whatever poacher is caught destroying the game, is to be transported for seven years.—*This is English Liberty!*

'"Now, we do swear to each other, that the first of our company that this law is inflicted on, that there shall not one gentleman's seat in our country escape the rage of fire. We are nine in number, and we will burn every gentleman's house of note. The first that impeaches shall be shot. We have sworn not to impeach. You may think it a threat, but they will find it reality. The Game Laws were too severe before. The Lord of all men sent these animals for the peasants as well as for the prince. God will not let his people be oppressed. He will assist us in our undertaking, and we will execute it with caution." — *Bath Paper.*

'"DEATH OF A POACHER. — On the evening of Saturday se'ennight, about eight or nine o'clock, a body of poachers, seven in number, assembled by mutual agreement on the estate of the Hon. John Dutton at Sherborne, Gloucestershire, for the purpose of taking hares and other game. With the assistance of two dogs, and some nets and snares which they brought with them, they had succeeded in catching nine hares, and were carrying them away, when they were discovered by the gamekeeper, and seven others who were engaged with him in patroling the different covers, in order to protect the game from nightly depredators. Immediately on perceiving the poachers, the keeper summoned them in a civil and peaceable manner to give up their names, the dogs, implements, &c. they had with them, and the game they had taken; at the same time assuring them, that his party had fire-arms (which were produced for the purpose of convincing and alarming them), and representing to them the folly of resistance, as, in the event of an affray, they must inevitably be overpowered by superior numbers, even without fire-arms, which they were determined not to resort to unless compelled in self-defence. Notwithstanding this remonstrance of the keeper, the men unanimously refused to give up on any terms, declaring, that if they were followed, they would give them a "brush," and would repel force by force. The poachers then directly took off their great-coats, threw them down with the game, &c. behind them, and approached the keepers in an

attitude of attack. A smart contest instantly ensued, both parties using only the sticks or bludgeons they carried; and such was the confusion during the battle, that some of the keepers were occasionally struck by their own comrades in mistake for their opponents. After they had fought in this manner about eight or ten minutes, one of the poachers, named Robert Simmons, received a violent blow upon his left temple, which felled him to the ground, where he lay, crying out murder, and asking for mercy. The keepers very humanely desired that all violence might cease on both sides: upon which three of the poachers took to flight and escaped, and the remaining three, together with Simmons, were secured by the keepers. Simmons, by the assistance of the other men, walked to the keeper's house, where he was placed in a chair; but he soon after died. His death was no doubt caused by the pressure of blood upon the brain, occasioned by the rupture of a vessel from the blow he had received. The three poachers who had been taken were committed to Northleach prison. The inquest upon the body of Simmons was taken on Monday, before W. Trigge, gent., Coroner; and the above account is extracted from the evidence given upon that occasion. The poachers were all armed with bludgeons, except the deceased, who had provided himself with the thick part of a flail, made of firm knotted crab-tree, and pointed at the extremity, in order to thrust with, if occasion required. The deceased was an athletic, muscular man, very active, and about twenty-eight years of age. He resided at Bowle, in Oxfordshire, and has left a wife, but no child. The three prisoners were heard in evidence; and all concurred in stating that the keepers were in no way blameable, and attributed their disaster to their own indiscretion and imprudence. Several of the keepers' party were so much beat as to be now confined to their beds. The two parties are said to be total strangers to each other, consequently no malice prepense could have existed between them; and as it appeared to the Jury, after a most minute and deliberate investigation, that the confusion during the affray was so great, that the deceased was as likely to be struck by one of his own party as by the keepers', they returned a verdict of — *Manslaughter* against some person or persons unknown."

'Wretched as the first of these productions is, I think it can scarcely be denied, that both its spirit and its probable consequences are wholly to be ascribed to the exasperation naturally consequent upon the severe enactment just alluded to. And the last case is at least a strong proof that severity of enactment is quite inadequate to correct the evil.' — (p. 356 — 359).

Poaching will exist in some degree, let the laws be what they may; but the most certain method of checking the poacher seems to be by underselling him. If game can be lawfully sold, the quantity sent to market will be increased, the price lowered, and, with that, the profits and temptations of the poacher. Not only would the prices of the poacher be lowered, but we much doubt if he would find any sale at all. Licences to sell game might be confined to real poulterers, and real occupiers of a certain portion of land. It might be rendered penal to purchase it from any but licensed persons; and in this way the facility of the lawful, and the danger of the unlawful trade, would either annihilate the poacher's trade, or reduce his prices so much, that it would be hardly worth his while to carry it on. What poulterer in London, or in any of the large towns, would deal with poachers, and expose himself to indictment for receiving stolen goods, when he might supply his customers at fair prices by dealing with the lawful proprietor of game? Opinion is of more power than law. Such conduct would soon become infamous; and every respectable tradesman would be shamed out of it. The consumer himself would rather buy his game of a poulterer at an increase of price, than pick it up clandestinely, and at a great risk, though a somewhat smaller price, from porters and booth-keepers. Give them a chance of getting it fairly, and they will not get it unfairly. At present, no one has the slightest shame at violating a law which every body feels to be absurd and unjust.

Poultry-houses are sometimes robbed;—but stolen poultry is rarely offered to sale;—at least, nobody pretends that the shops of poulterers, and the tables of monied gentlemen, are supplied by these means. Out of one hundred geese that are consumed at Michaelmas, ninety-nine come into the jaws of the consumer by honest means;—and yet, if it had pleased the country gentlemen to have Goose Laws as well as Game Laws;—if goose-keepers had been appointed, and the sale and purchase of this savoury bird prohibited, the same enjoyments would have been procured by the crimes and convictions of the poor; and the periodical gluttony of

Michaelmas have been rendered as guilty and criminal, as it is indigestible and unwholesome. Upon this subject we shall quote a passage from the very sensible and spirited Letters before us: —

'In favourable situations, game would be reared and preserved for the express purpose of regularly supplying the market in fair and open competition; which would so reduce its price, that I see no reason why a partridge should be dearer than a rabbit, or a hare and pheasant than a duck or goose. This is about the proportion of price which the animals bear to each other in France, where game can be legally sold, and is regularly brought to market; and where, by the way, game is as plentiful as in any cultivated country in Europe. The price so reduced would never be enough to compensate the risk and penalties of the unlawful poacher, who must therefore be driven out of the market. Doubtless the great poulterers of London and the commercial towns, who are the *principal instigators of poaching*, would cease to have any temptation to continue so, as they could fairly and lawfully procure game for their customers at a cheaper rate from the regular breeders. They would, as they now do for rabbits and wild-fowl, contract with persons to rear and preserve them for the regular supply of their shops, which would be a much more commodious and satisfactory, and less hazardous way for them, than the irregular and dishonest and corrupting methods now pursued. It is not saying very much in favour of human nature to assert, that men in respectable stations of society had rather procure the *same ends* by honest than dishonest means. Thus would all the temptations to offend against the Game Laws, arising from the change of society, together with the long chain of moral and political mischiefs, at once disappear.

'But then, in order to secure a sufficient breed of game for the supply of the market, in fair and open competition, it will be necessary to authorise a certain number of persons, likely to breed game for sale, to take and dispose of it when reared at their expense. For this purpose, I would suggest the propriety of permitting by law occupiers of land to take and kill game, for sale or otherwise, on their *own occupations only*, unless (if tenants) they are specifically prohibited by agreement with their landlord; reserving the game and the power of taking it to himself (as is now frequently done in leases). This permission should not, of course, operate during the current leases, unless by agreement. With this precaution, nothing could be fairer than such an enactment; for it is certainly at the expense of the *occupier* that the game is raised and maintained: and unless

he receive an equivalent for it, either by abatement of rent upon agreement, or by permission to take and dispose of it, he is certainly an injured man ; whereas it is perfectly just that the owner of the land should have the option either to increase his rent by leaving the disposal of his game to his tenant, or *vice versâ*. Game would be held to be (as in fact it is) an *outgoing* from the land, like tithe and other burdens, and therefore to be considered in a bargain ; and land would either be let *game-free*, or a special reservation of it made by agreement.

'Moreover, since the breed of game must always depend upon the occupier of the land, who may, and frequently does, destroy every head of it, or prevent its coming to maturity, unless it is considered in his rent; the licence for which I am now contending, by affording an inducement to preserve the breed in particular spots, would evidently have a considerable effect in increasing the stock of game in other parts, and in the country at large. There would be introduced a general system of protection, depending upon individual interest, instead of a general system of destruction. I have, therefore, very little doubt that the provision here recommended would, upon the whole, add facilities to the amusements of the sportsman, rather than subtract from them. A sportsman without land might also hire from the occupier of a large tract of land the privilege of shooting over it, which would answer to the latter as well as sending his game to the market. In short, he might in various ways get a fair return, to which he is well entitled for the expense and trouble incurred in rearing and preserving that particular species of stock upon his land." —(p. 337 — 339.)

There are sometimes 400 or 500 head of game killed in great manors on a single day. We think it highly probable the greater part of this harvest (if the Game Laws were altered) would go to the poulterer, to purchase poultry or fish for the ensuing London season. Nobody is so poor and so distressed as men of very large fortunes, who are fond of making an unwise display to the world ; and if they had recourse to these means of supplying game, it is impossible to suppose that the occupation of the poacher could be continued. — The smuggler can compete with the spirit-merchant, on account of the great duty imposed by the revenue; but where there is no duty to be saved, the mere thief— the man who brings the article to market with a halter round his neck—the man of whom it is disreputable

and penal to buy—who hazards life, liberty, and property to procure the articles which he sells; such an adventurer can never be long the rival of him who honestly and fairly produces the articles in which he deals.—Fines, imprisonments, concealment, loss of character, are great deductions from the profits of any trade to which they attach, and great discouragements to its pursuit.

It is not the custom at present for gentlemen to sell their game; but the custom would soon begin, and public opinion soon change. It is not unusual for men of fortune to contract with their gardeners to supply their own table, and to send the residue to market, or to sell their venison; and the same thing might be done with the manor. If game could be bought, it would not be sent in presents:—barn-door fowls are never so sent, precisely for this reason.

The price of game would, under the system of laws of which we are speaking, be further lowered by the introduction of foreign game, the sale of which, at present prohibited, would tend very much to the preservation of English game by underselling the poacher. It would not be just, if it were possible, to confine any of the valuable productions of nature to the use of one class of men, and to prevent them from becoming the subject of barter, when the proprietor wished so to exchange them. It would be just as reasonable that the consumption of salmon should be confined to the proprietors of that sort of fishery—that the use of char should be limited to the inhabitants of the lakes—that maritime Englishmen should alone eat oysters and lobsters, as that every other class of the community than landowners should be prohibited from the acquisition of game.

It will be necessary, whenever the Game Laws are revised, that some of the worst punishments now inflicted for an infringement of these laws should be repealed.—To transport a man for seven years on account of partridges, and to harass a poor wretched peasant in the Crown Office, are very preposterous punishments for such offences. Humanity revolts against them—they

are grossly tyrannical—and it is disgraceful that they should be suffered to remain on our statute books. But the most singular of all abuses, is the new class of punishments which the Squirarchy have themselves enacted against depredations on game. The law says, that an unqualified man who kills a pheasant shall pay five pounds; but the squire says he shall be shot;—and accordingly he places a spring-gun in the path of the poacher, and does all he can to take away his life. The more humane and mitigated squire mangles him with traps; and the supra-fine country gentleman only detains him in machines, which prevent his escape, but do not lacerate their captive. Of the gross illegality of such proceedings, there can be no reasonable doubt. Their immorality and cruelty are equally clear. If they are not put down by some declaratory law, it will be absolutely necessary that the Judges, in their invaluable circuits of oyer and terminer, should leave two or three of his Majesty's squires to a fate too vulgar and indelicate to be alluded to in this Journal.

Men have certainly a clear right to defend their property; but then it must be by such means as the law allows:—their houses by pistols, their fields by actions for trespass, their game by information. There is an end of law, if every man is to measure out his punishment for his own wrong. Nor are we able to distinguish between the guilt of two persons,—the one of whom deliberately shoots a man whom he sees in his fields—the other of whom purposely places such instruments as he knows will shoot trespassers upon his fields: better that it should be lawful to kill a trespasser face to face, than to place engines which will kill him. The trespasser may be a child—a woman—a son, or friend:—The spring-gun cannot accommodate itself to circumstances,—the squire or the gamekeeper may.

These, then, are our opinions respecting the alterations in the Game Laws, which, as they now stand, are perhaps the only system which could possibly render the possession of game so very insecure as it now is. We would give to every man an absolute property in

the game upon his land, with full power to kill—to permit others to kill—and to sell;—we would punish any violation of that property by summary conviction, and pecuniary penalties—rising in value according to the number of offences. This would of course abolish all qualifications; and we sincerely believe it would lessen the profits of selling game illegally, so as very materially to lessen the number of poachers. It would make game, as an article of food, accessible to all classes, without infringing the laws. It would limit the amusements of country gentlemen within the boundaries of justice—and would enable the magistrate cheerfully and conscientiously to execute laws, of the moderation and justice of which he must be thoroughly convinced. To this conclusion, too, we have no doubt we shall come at the last. After many years of scutigeral folly — loaded prisons*— nightly battles — poachers tempted—and families ruined, these principles will finally prevail, and make law once more coincident with reason and justice.

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* In the course of the last year, no fewer than *twelve hundred* persons were committed for offences against the Game; besides those who ran away from their families for the fear of commitment. This is no slight quantity of misery.

BOTANY BAY. (E. Review, 1819.)

1. *A Statistical, Historical, and Political Description of the Colony of New South Wales, and its dependent Settlements in Van Diemen's Land: with a particular Enumeration of the Advantages which these Colonies offer for Emigration, and their Superiority in many respects over those possessed by the United States of America.* By W. C. Wentworth, Esq., a Native of the Colony. Whittaker. London, 1819.
2. *Letter to Viscount Sidmouth, Secretary of State for the Home Department, on the Transportation Laws, the State of the Hulks, and of the Colonies in New South Wales.* By the Hon. Henry Grey Bennet, M.P. Ridgway. London, 1819.
3. O'Hara's *History of New South Wales.* Hatchard. London, 1818.

This land of convicts and kangaroos is beginning to rise into a very fine and flourishing settlement:—And great indeed must be the natural resources, and splendid the endowments of that land that has been able to survive the system of neglect* and oppression experienced from the mother country, and the series of ignorant and absurd governors that have been selected for the administration of its affairs. But mankind live and flourish not only in spite of storms and tempests, but (which could not have been anticipated previous to experience) in spite of colonial secretaries expressly paid to watch over their interests. The supineness and profligacy of public officers cannot always overcome the amazing energy with which human beings pursue their happiness,

* One, and no small excuse for the misconduct of colonial secretaries, is the enormous quantity of business by which they are distracted. There should be two or three colonial secretaries instead of one: the office is dreadfully overweighted. The government of the colonies is commonly a series of blunders.

nor the sagacity with which they determine on the means by which that end is to be promoted. Be it our care, however, to record, for the future inhabitants of Australasia, the political sufferings of their larcenous forefathers; and let them appreciate, as they ought, that energy which founded a mighty empire in spite of the afflicting blunders and marvellous cacœconomy of their government.

Botany Bay is situated in a fine climate, rather Asiatic than European,—with a great variety of temperature,—but favourable on the whole to health and life. It, conjointly with Van Diemen's Land, produces coal in great abundance, fossil salt, slate, lime, plumbago, potter's clay; iron; white, yellow, and brilliant topazes; alum and copper. These are all the important fossil productions which have been hitherto discovered: but the epidermis of the country has hardly as yet been scratched; and it is most probable that the immense mountains which divide the eastern and western settlements, Bathurst and Sydney, must abound with every species of mineral wealth. The harbours are admirable; and the whole world, perhaps, cannot produce two such as those of Port Jackson and Derwent. The former of these is land-locked for fourteen miles in length, and of the most irregular form: its soundings are more than sufficient for the largest ships; and all the navies of the world might ride in safety within it. In the harbour of Derwent there is a roadstead forty-eight miles in length, completely land-locked;—varying in breadth from eight to two miles,—in depth from thirty to four fathoms,—and affording the best anchorage the whole way.

The mean heat, during the three summer months, December, January, and February, is about 80° at noon. The heat which such a degree of the thermometer would seem to indicate, is considerably tempered by the sea-breeze, which blows with considerable force from nine in the morning till seven in the evening. The three autumn months are March, April, and May, in which

the thermometer varies from 55° at night to 75° at noon. The three winter months are June, July, and August. During this interval, the mornings and evenings are very chilly, and the nights excessively cold; hoar-frosts are frequent; ice, half an inch thick, is found twenty miles from the coast; the mean temperature, at daylight is from 40° to 45°, and at noon from 55° to 60°. In the three months of spring, the thermometer varies from 60° to 70°. The climate to the westward of the mountains is colder. Heavy falls of snow take place during the winter; the frosts are more severe, and the winters of longer duration. All the seasons are much more distinctly marked, and resemble much more those of this country.

Such is the climate of Botany Bay; and, in this remote part of the earth, Nature (having made horses, oxen, ducks, geese, oaks, elms, and all regular and useful productions for the rest of the world,) seems determined to have a bit of play, and to amuse herself as she pleases. Accordingly, she makes cherries with the stone on the outside; and a monstrous animal, as tall as a grenadier, with the head of a rabbit, a tail as big as a bed-post, hopping along at the rate of five hops to a mile, with three or four young kangaroos looking out of its false uterus, to see what is passing. Then comes a quadruped as big as a large cat, with the eyes, colour, and skin of a mole, and the bill and web-feet of a duck —puzzling Dr. Shaw, and rendering the latter half of his life miserable, from his utter inability to determine whether it was a bird or a beast. Add to this a parrot, with the legs of a sea-gull; a skate with the head of a shark; and a bird of such monstrous dimensions, that a side-bone of it will dine three real carnivorous Englishmen; — together with many other productions that agitate Sir Joseph, and fill him with mingled emotions of distress and delight.

The colony has made the following progress: —

	Stock in 1788.		Stock in 1817.	
Horned Cattle - - -	5	Do. -	44,753
Horses - - -	7	Do. -	3,072
Sheep - - -	29	Do. -	170,920
Hogs - - -	74	Do. -	17,842
Land in cultivation - -	0 acres.	Do. -	47,564
Inhabitants - -	1000	Do. -	20,379

The colony has a bank, with a capital of 20,000*l.*; a newspaper; and a capital (the town of Sydney) containing about 7000 persons. There is also a Van Diemen's Land Gazette. The perusal of these newspapers, which are regularly transmitted to England, and may be purchased in London, has afforded us considerable amusement. Nothing can paint in a more lively manner the state of the settlement, its disadvantages, and prosperities, and the opinions and manners which prevail there.

'On Friday, Mr. James Squires, settler and brewer, waited on his Excellency at Government House, with two vines of hops taken from his own grounds, &c. — As a public recompence for the unremitted attention shown by the grower in bringing this valuable plant to such a high degree of perfection, his Excellency has directed a cow to be given to Mr. Squires from the Government herd.' — *O'Hara*, p. 255.

'*To Parents and Guardians.*

'A person who flatters herself her character will bear the strictest scrutiny, being desirous of receiving into her charge a proposed number of children of her own sex, as boarders, respectfully acquaints parents and guardians that she is about to situate herself either in Sydney or Paramatta, of which notice will be shortly given. She doubts not, at the same time, that her assiduity in the inculcation of moral principles in the youthful mind, joined to an unremitting attention and polite diction, will ensure to her the much-desired confidence of those who may think proper to favour her with such a charge. Inquiries on the above subject will be answered by G. Howe, at Sydney, who will make known the name of the advertiser.'— (p. 270.)

'*Lost,*

'(supposed to be on the governor's wharf,) two small keys, a tortoise-shell comb, and a packet of papers. Whoever may

have found them will, on delivering them to the printer, receive a reward of half a gallon of spirits.' — (p. 272.)

'*To the Public.*

'As we have no certainty of an immediate supply of paper, we cannot promise a publication next week.' — (p. 290.)

'*Fashionable Intelligence, Sept. 7th.*

'On Tuesday his Excellency the late Governor and Mrs. King, arrived in town from Paramatta; and yesterday Mrs. King returned thither, accompanied by Mrs. Putland.' — (*Ibid.*)

'*To be sold by Private Contract, by Mr. Bevan,*

'An elegant four-wheeled chariot, with plated mounted harness for four horses complete; and a handsome lady's side-saddle and bridle. May be viewed on application to Mr. Bevan.' — (p. 347.)

'*From the Derwent Star.*

'Lieutenant Lord, of the Royal Marines, who, after the death of Lieutenant-Governor Collins, succeeded to the command of the settlement at Hobart Town, arrived at Port Jackson in the Hunter, and favours us with the perusal of the Ninth Number published of the *Derwent Star and Van Diemen's Land Intelligencer;* from which we copy the following extracts.' — (p. 353.)

'*A Card.*

'The Subscribers to the Sydney Race Course are informed, that the Stewards have made arrangements for two balls during the race week, viz. on Tuesday and Thursday. — Tickets, at 7*s.* 6d. each, to be had at Mr. E. Wills's, George Street. — An ordinary for the subscribers and their friends each day of the races, at Mr. Wills's. — Dinner on table at five o'clock." — (p. 356.)

'*The Ladies' Cup.*

'The ladies' cup, which was of very superior workmanship, won by Chase, was presented to Captain Richie by Mrs. M'Quarie; who, accompanied by his Excellency, honoured each day's race with her presence, and who, with her usual affability, was pleased to preface the donation with the following short address: — "In the name of the Ladies of New South

Wales, I have the pleasure to present you with this cup. Give me leave to congratulate you on being the successful candidate for it; and to hope that it is a prelude to future success, and lasting prosperity." ' — (p. 357.)

'*Butchers.*

'Now killing, at Matthew Pimpton's, Cumberland Street, Rocks, beef, mutton, pork, and lamb. By retail, 1*s.* 4*d.* per lib. Mutton by the carcass, 1*s.* per lib. sterling, or 14*d.* currency; warranted to weigh from 10 lib. to 12 lib. per quarter. Lamb per ditto. — Captains of ships supplied at the wholesale price, and with punctuality. — *N.B.* Beef, pork, mutton, and lamb, at E. Lamb's, Hunter Street, at the above prices.' — (p. 376.)

'*Salt Pork and Flair from Otaheite.*

'On Sale, at the warehouse of Mrs. S. Willis, 96, George Street, a large quantity of the above articles, well cured, being the Mercury's last importation from Otaheite. The terms per cask are 10*d.* per lib. sterling, or 1*s.* currency. — *N.B.* For the accommodation of families, it will be sold in quantities not less than 112 lib.' — (p. 377.)

'*Painting. — A Card.*

'Mr. J. W. Lewin begs leave to inform his friends and the public in general, that he intends opening an academy for painting on the days of Monday, Wednesday, and Friday, from the hours of 10 to 12 in the forenoon. — Terms, 5*s.* a lesson: Entrance 20*s.* — *N.B.* The evening academy for drawing continued as usual.' — (p. 384.)

'*Sale of Rams.*

'Ten rams of the Merino breed, lately sold by auction from the flocks of John M'Arthur, Esq., produced upwards of 200 guineas.' — (p. 388.)

'*Mrs. Jones's Vacation Ball, December 12th.*

'Mrs. Jones, with great respect, informs the parents and guardians of the young ladies entrusted to her tuition, that the vacation ball is fixed for Tuesday the 22nd instant, at the seminary, No. 45. Castlereagh Street, Sydney. Tickets 7*s.* 6*d.* each.' — (p. 388.)

'*Sporting Intelligence.*

'A fine hunt took place the 8th instant at the Nepean, of which the following is the account given by a gentleman present. "Having cast off by the government hut on the Nepean, and drawn the cover in that neighbourhood for a native Dog unsuccessfully, we tried the forest ground for a Kangaroo, which we soon found. It went off in excellent style along the sands by the river side, and crossed to the Cow-pasture Plains, running a circle of about two miles; then re-crossed, taking a direction for Mr. Campbell's stock-yard, and from thence at the back of Badge Allen Hill to the head of Boorroobaham Creek, where he was headed; from thence he took the main range of hills between the Badge Allen and Badge Allenabinjee, in a straight direction for Mr. Throsbey's farm, where the hounds ran in to him; and he was killed, after a good run of about two hours." The weight of the animal was upwards of 120 lib.'—(p. 380.)

Of the town of Sydney, Mr. Wentworth observes, that there are in it many public buildings, as well as houses of individuals, that would not disgrace the best parts of London; but this description we must take the liberty to consider as more patriotic than true. We rather suspect it was penned before Mr. Wentworth was in London; for he is (be it said to his honour) a native of Botany Bay. The value of lands (in the same spirit he adds) is half as great in Sydney as in the best situations in London, and is daily increasing. The proof of this which Mr. Wentworth gives, is, that 'it is not a commodious house which can be rented for 100*l.* per annum unfurnished.' The town of Sydney contains two good public schools, for the education of 224 children of both sexes. There are establishments also for the diffusion of education in every populous district throughout the colony; the masters of these schools are allowed stipulated salaries from the Orphans' fund. Mr. Wentworth states that one eighth part of the whole revenue of the colony is appropriated to the purposes of education;—this eighth he computes at 2500*l.* Independent of these institutions, there is an Auxiliary Bible Society, a Sunday School, and several good private schools. This is all as it should be: the education of the poor, important

everywhere, is indispensable at Botany Bay. Nothing but the earliest attention to the habits of children can restrain the erratic finger from the contiguous scrip, or prevent the hereditary tendency to larcenous abstraction. The American arrangements respecting the education of the lower orders is excellent. Their unsold lands are surveyed, and divided into districts. In the centre of every district, an ample and well selected lot is provided for the support of future schools. We wish this had been imitated in New Holland; for we are of opinion that the elevated nobleman, Lord Sidmouth, should imitate what is good and wise, even if the Americans are his teachers. Mr. Wentworth talks of 15,000 acres set apart for the support of the Female Orphan Schools; which certainly does sound a little extravagant: but then 50 or 100 acres of this reserve are given as a portion to each female orphan; so that all this pious tract of ground will be soon married away. This dotation of women, in a place where they are scarce, is amiable and foolish enough. There is a school also for the education and civilisation of the natives, we hope not to the exclusion of the children of convicts, who have clearly a prior claim upon public charity.

Great exertions have been made in public roads and bridges. The present Governor has wisely established toll-gates in all the principal roads. No tax can be more equitable, and no money more beneficially employed. The herds of wild cattle have either perished through the long droughts, or been destroyed by the remote settlers. They have nearly disappeared; and their extinction is a good rather than an evil. A very good horse for cart or plough may now be bought for 5*l.* to 10*l.*; working oxen for the same price; fine young breeding ewes from 1*l.* to 3*l.*, according to the quality of the fleece. So lately as 1808, a cow and calf were sold by public auction for 105*l.*; and the price of middling cattle was from 80*l.* to 100*l.* A breeding mare was, at the same period, worth from 150 to 200 guineas; and ewes from 10*l.* to 20*l.* The inhabitants of New South Wales have now 2000 years before them of cheap beef and

mutton. The price of land is of course regulated by its situation and quality. Four years past, an hundred and fifty acres of very indifferent ground, about three quarters of a mile from Sydney, were sold, by virtue of an execution, in lots of 12 acres each, and averaged 14*l.* per acre. This is the highest price given for land not situated in a town. The general average of unimproved land is 5*l.* per acre. In years when the crops have not suffered from flood or drought, wheat sells for 9*s.* per bushel; maize for 3*s.* 6*d.*; barley for 5*s.*; oats for 4*s.* 6*d.*; potatoes for 6*s.* per cwt. By the last accounts received from the colony, mutton and beef were 6*d.* per lib.; veal 8*d.*; pork 9*d.* Wheat 8*s.* 8*d.* per bushel; oats 4*s.*, and barley 5*s.* per ditto. Fowls 4*s.* 6*d.* per couple; ducks 6*s.* per ditto; geese 5*s.* each; turkeys 7*s.* 6*d.* each; eggs 2*s.* 6*d.* per dozen; butter 2*s.* 6*d.* per lib. — There are manufactures of coarse woollen cloths, hats, earthenware, pipes, salt, candles, soap. There are extensive breweries and tanneries; and all sorts of mechanics and artificers necessary for an infant colony. Carpenters, stonemasons, bricklayers, wheel and plough wrights, and all the most useful descriptions of artificers, can earn from 8*s.* to 10*s.* per day. Great attention has been paid to the improvement of wool; and it is becoming a very considerable article of export to this country.

The most interesting circumstance in the accounts lately received from Botany Bay, is the discovery of the magnificent river on the western side of the Blue Mountains. The public are aware, that a fine road has been made from Sydney to Bathurst, and a new town founded at the foot of the western side of these mountains, a distance of 140 miles. The country in the neighbourhood of Bathurst has been described as beautiful, fertile, open, and eminently fit for all the purposes of a settlement. The object was to find a river; and such an one has been found, the description of which it is impossible to read without the most lively interest. The intelligence is contained in a despatch from Mr. Oxley, Surveyor-General of the settlement, to the Governor, dated 30th August, 1817.

'"On the 19th, we were gratified by falling in with a river running through a most beautiful country, and which I would have been well contented to have believed the river we were in search of. Accident led us down this stream about a mile, when we were surprised by its junction with a river coming from the south, of such width and magnitude, as to dispel all doubts as to this last being the river we had so long anxiously looked for. Short as our resources were, we could not resist the temptation this beautiful country offered us to remain two days on the junction of the river, for the purpose of examining the vicinity to as great an extent as possible.

'"Our examination increased the satisfaction we had previously felt. As far as the eye could reach in every direction, a rich and picturesque country extended, abounding in limestone, slate, good timber, and every other requisite that could render an *uncultivated* country desirable. The soil cannot be excelled; whilst a noble river of *the first magnitude* affords the means of conveying its productions from one part to the other. Where I quitted it its course was northerly; and we were then north of the parallel of Port Stevens, being in latitude 32° 45′ south, and 148° 58′ east longitude.

'"It appeared to me that the Macquarrie had taken a north-north-west course from Bathurst, and that it must have received immense accessions of water in its course from that place. We viewed it at a period best calculated to form an accurate judgment of its importance, when it was neither swelled by floods beyond its natural and usual height, nor contracted within its limits by summer droughts. Of its magnitude when it should have received the streams we had crossed, independent of any it may receive from the east, which from the boldness and height of the country, I presume, must be at least as many, some idea may be formed, when at this point it exceeded, in breadth and apparent depth, the Hawkesbury at Windsor. Many of the branches were of grander and more extended proportion than the admired one on the Nepean River from the Warragambia to Emu Plains.

'"Resolving to keep as near the river as possible during the remainder of our course to Bathurst, and endeavour to ascertain, at least on the west side, what waters fell into it, on the 22d we proceeded up the river, and, between the point quitted and Bathurst, crossed the sources of numberless streams, all running into the Macquarrie. Two of them were nearly as large as that river itself at Bathurst. The country from whence all these streams derive their source was mountainous and irregular, and appeared equally so on the east side of the Macquarrie. This

description of country extended to the immediate vicinity of Bathurst; but to the west of those lofty ranges the country was broken into low grassy hills and fine valleys, watered by rivulets rising on the west side of the mountains, which, on their eastern side, pour their waters directly into the Macquarrie.

'"These westerly streams appeared to me to join that which I had at first sight taken for the Macquarrie; and, when united, fall into it at the point at which it was first discovered on the 19th instant.

'"We reached this place last evening, without a single accident having occurred during the whole progress of the expedition, which from this point has encircled, with the parallels of 34° 0′ south and 32° south, and between the meridians of 149° 43′ and 143° 40′ east, a space of nearly one thousand miles."' — *Wentworth*, pp. 72—75.

The nearest distance from the point at which Mr. Oxley left off, to any part of the western coast, is very little short of 2000 miles. The Hawkesbury, at Windsor (to which he compares his new river in magnitude), is 250 yards in breadth, and of sufficient depth to float a 74-gun ship. At this point it has 2000 miles in a straight line to reach the ocean; and if it winds, as rivers commonly do wind, it has a space to flow over of between 5000 and 6000 miles. The course and direction of the river has since become the object of two expeditions, one by land under Mr. Oxley, the other by sea under Lieutenant King, to the results of which we look forward with great interest. Enough of the country on the western side of the Blue Mountains has been discovered to show that the settlement has been made on the wrong side. The space between the Mountains and the Eastern Sea is not above 40 miles in breadth, and the five or six miles nearest the coast are of very barren land. The country, on the other side, is boundless, fertile, well watered, and of very great beauty. The importance of such a river as the Macquarrie is incalculable. We cannot help remarking here, the courtly appellations in which geography delights;—the river *Hawkesbury;* the town of *Windsor* on its banks; *Bathurst* Plains; *Nepean* River. Shall we never hear of the Gulf of *Tierney;*

Brougham Point; or the straights of *Mackintosh* on the river *Grey?*

The mistakes which have been made in settling this fine colony are of considerable importance, and such as must very seriously retard its progress to power and opulence. The first we shall mention is the settlement on the Hawkesbury. Every work of nature has its characteristic defects. Marshes should be suspected of engendering disease—a volcanic country of eruptions—rivers of overflowing. A very little portion of this kind of reflection would have induced the disposers of land in New South Wales to have become a little better acquainted with the Hawkesbury before they granted land on its banks, and gave that direction to the tide of settlement and cultivation. It turns out that the Hawkesbury is the embouchure through which all the rain that falls on the eastern side of the Blue Mountains makes it way to the sea; and accordingly, without any warning, or any fall of rain on the settled part of the river, the stream has often risen from 70 to 90 feet above its common level.

'These inundations often rise seventy or eighty feet above low-water mark; and in the instance of what is still emphatically termed "the great flood" attained an elevation of ninety-three feet. The chaos of confusion and distress that presents itself on these occasions cannot be easily conceived by any one who has not been a witness of its horrors. An immense expanse of water, of which the eye cannot in many directions discover the limits, everywhere interspersed with growing timber, and crowded with poultry, pigs, horses, cattle, stacks, and houses, having frequently, men, women, and children, clinging to them for protection, and shrieking out in an agony of despair for assistance: — such are the principal objects by which these scenes of death and devastation are characterised.

'These inundations are not periodical, but they most generally happen in the month of March. Within the last two years there have been no fewer than four of them, one of which was nearly as high as the great flood. In the six years preceding, there had not been one. Since the establishment of the colony, they have happened, upon an average, about once in three years.

'The principal cause of them is the contiguity of this river to the Blue Mountains. The Grose and Warragambia rivers, from which two sources it derives its principal supply, issue direct from these mountains; and the Nepean river, the other principal branch of it, runs along the base of them for fifty or sixty miles; and receives in its progress, from the innumerable mountain torrents connected with it, the whole of the rain which these mountains collect in that great extent. That this is the principal cause of these calamitous inundations has been fully proved; for shortly after the plantation of this colony, the Hawkesbury overflowed its banks (which are in general about thirty feet in height), in the midst of harvest, when not a single drop of rain had fallen on the Port Jackson side of the mountains. Another great cause of the inundations which take place in this and the other rivers in the colony, is the small fall that is in them, and the consequent slowness of their currents. The current in the Hawkesbury, even when the tide is in full ebb, does not exceed two miles an hour. The water, therefore, which during the rains rushes in torrents from the mountains, cannot escape with sufficient rapidity; and from its immense accumulation soon overtops the banks of the river, and covers the whole of the low country.' — *Wentworth*, pp. 24—26.

It appears to have been a great oversight not to have built the town of Sydney upon a regular plan. Ground was granted, in the first instance, without the least attention to this circumstance; and a chaos of pigstyes and houses was produced, which subsequent governors have found it extremely difficult to reduce to a state of order and regularity.

Regularity is of consequence in planning a metropolis; but fine buildings are absurd in the infant state of any country. The various governors have unfortunately displayed rather too strong a taste for architecture — forgetting that the real Palladio for Botany Bay, in its present circumstances, is he who keeps out the sun, wind, and rain, with the smallest quantity of bricks and mortar.

The appointment of Governor Bligh appears to have been a very serious misfortune to the colony — at such an immense distance from the mother-country, with such an uncertainty of communication, and with a population so peculiarly circumstanced. In these extraordinary

circumstances, the usual jobbing of the Treasury should really be laid aside, and some little attention paid to the selection of a proper person. It is common, we know, to send a person who is somebody's cousin; but, when a new empire is to be founded, the Treasury should send out, into some other part of the town, for a man of sense and character.

Another very great absurdity which has been committed at Botany Bay, is the diminution of their strength and resources by the foundation of so many subordinate settlements. No sooner had the settlers unpacked their boxes at Port Jackson, than a fresh colony was settled in Norfolk Island under Lieutenant King, which was afterwards abandoned, after considerable labour and expense, from the want of a harbour: besides four or five settlements on the main land, two or three thousand persons, under a lieutenant-governor, and regular officers, are settled in Van Diemen's Land. The difficulties of a new colony are such, that the exertions of all the arms and legs is wanted merely to cover their bodies and fill their bellies: the passage from one settlement to another, necessary for common intercourse, is a great waste of strength: ten thousand men, within a given compass, will do much more for the improvement of a country than the same number spread over three times the space —will make more miles of road, clear more acres of wood, and build more bridges. The judge, the windmill, and the school, are more accessible; and one judge, one windmill, and one school, may do instead of two;— there is less waste of labour. We do not, of course, object to the natural expansion of a colony over uncultivated lands—the more rapidly that takes place the greater is the prosperity of the settlement; but we reprobate the practice of breaking the first population of a colony, by the interposition of government, into small detached portions, placed at great intervals. It is a bad economy of their resources; and as such, is very properly objected to by the Committee of the House of Commons.

This colony appears to have suffered a good deal from the tyranny as well as the ignorance of its governors.

On the 7th of December, 1816, Governor Macquarrie issued the following order: —

'His Excellency is also pleased further to declare, order, and direct, that in consideration of the premises, the under-mentioned sums, amounts, and charges, and no more, with regard to and upon the various denominations of work, labour, and services, described and set forth, shall be allowed, claimed, or demandable within this territory and its dependencies in respect thereof.' — *Wentworth*, pp. 105, 106.

And then follows a schedule of every species of labour, to each of which a maximum is affixed. We have only to observe, that a good stout inundation of the Hawkesbury would be far less pernicious to the industry of the colony than such gross ignorance and absurdity as this order evinces. Young surgeons are examined in Surgeons' Hall on the methods of cutting off legs and arms before they are allowed to practise surgery. An examination on the principles of Adam Smith, and a licence from Mr. Ricardo, seem to be almost a necessary preliminary for the appointment of governors. We must give another specimen of Governor Macquarrie's acquaintance with the principles of political economy.

'*General Orders.*

'His Excellency has observed, with much concern, that, at the present time of scarcity, most of the garden ground attached to the allotments, whereon different descriptions of persons have been allowed to build huts, are totally neglected, and no vegetable growing thereon: — as such neglect in the occupiers points them out as unfit to profit by such indulgence, those who do not put the garden ground attached to the allotments they occupy in cultivation, on or before the 10th day of July next, will be dispossessed (except in cases wherein ground is held by lease), and more industrious persons put in possession of them, as the present necessities of the settlement require every exertion being used to supply the wants of families, by the ground attached to their dwellings being made as productive as possible. — By command of His Excellency. G. BLAXWELL, Sec. *Government House, Sydney, June 21st*, 1806.' — *O'Hara*, p. 275.

This compulsion to enjoy, this despotic benevolence, is something quite new in the science of government.

The sale of spirits was first of all monopolised by the government, and then let out to individuals, for the purpose of building an hospital. Upon this subject Mr. Bennet observes, —

'Heretofore all ardent spirits brought to the colony were purchased by the Government, and served out at fixed prices to the officers, civil and military, according to their ranks; hence arose a discreditable and gainful trade on the part of these officers, their wives and mistresses. The price of spirits at times was so high, that one and two guineas have been given for a single bottle. The thirst after ardent spirits became a mania among the settlers: all the writers on the state of the colony, and all who have resided there, and have given testimony concerning it, describe this rage and passion for drunkenness as prevailing in all classes, and as being the principal foundation of all the crimes committed there. This extravagant propensity to drunkenness was taken advantage of by the Governor to aid him in the building of the hospital. Mr. Wentworth, *the surgeon*, Messrs. Riley and Blaxwell, obtained permission to enter a certain quantity of spirits; — they were to pay a duty of five or seven shillings a gallon on the quantity they introduced, which duty was to be set apart for the erection of the hospital. To prevent any other spirits from being landed, a monopoly was given to these contractors. As soon as the agreement was signed, these gentlemen sent off to Rio Janeiro, the Mauritius, and the East Indies, for a large quantity of rum and arrack, which they could purchase at about the rate of *2s.* or *2s. 6d.* per gallon, and disembarked it at Sydney. From there being but few houses that were before permitted to sell this poison, they abounded in every street; and such was the enormous consumption of spirits, that money was soon raised to build the hospital, which was finished in 1814. Mr. Marsden informs us, that in the small town of Paramatta thirteen houses were licensed to deal in spirits, though he should think five at the utmost would be amply sufficient for the accommodation of the public.' — *Bennet*, pp. 77—79.

The whole coast of Botany Bay and Van Diemen's Land abounds with whales; and accordingly the duty levied upon train oil procured by the subjects in New South Wales, or imported there, is twenty times greater

than that paid by the inhabitants of this country; the duty on spermaceti oil, imported, is *sixty times greater*. The duty levied on train oil, spermaceti, and head matter, procured by the inhabitants of Newfoundland, is only three times the amount of that which is levied on the same substance procured by British subjects residing in the United Kingdom. The duty levied on oil procured by British subjects residing in the Bahama or Bermuda islands, or in the plantations of North America, is only eight times the amount on train oil, and twelve times the amount on spermaceti, of that which is levied on the same substances taken by British subjects within the United Kingdom. The duty, therefore, which is payable on train oil, in vessels belonging to this colony, is nearly seven times greater than that which is payable on the same description of oil taken in vessels belonging to the island of Newfoundland, and considerably more than double of that which is payable on the same commodity taken in vessels belonging to the Bahama or Bermuda islands, or to the plantations in North America; while the duty which is levied on spermaceti oil, procured in vessels belonging to this colony, is five times the amount of that which is levied on vessels belonging to the above-mentioned places, and twenty times the amount of that which is levied on vessels belonging to Newfoundland. The injustice of this seems to us to be quite enormous. The statements are taken from Mr. Wentworth's book.

The inhabitants of New South Wales have no trial by jury; the governor has not even a council to restrain him. There is imposed in this country a very heavy duty on timber and coals exported; but for which, says Mr. Wentworth, some hundred tons of these valuable productions would have been sent annually to the Cape of Good Hope and India, since the vessels which have been in the habit of trading between those countries and the colony have always returned in ballast. The owners and consignees would gladly have shipped cargoes of timber and coals, if they could have derived the most minute profit from the freight of them.

The Australasians grow corn; and it is necessarily their

staple. The Cape is their rival in the corn trade. The food of the inhabitants of the East Indies is rice; the voyage to Europe is too distant for so bulky an article as corn. The supply to the government stores furnished the cultivators of New South Wales with a market in the first instance, which is now become too insignificant for the great excess of the supply above the consumption. Population goes on with immense rapidity; but while so much new and fertile land is before them, the supply continues in the same proportion greater than the demand. The most obvious method of affording a market for this redundant corn is by encouraging distilleries within the colony; a measure repeatedly pressed upon the government at home, but hitherto as constantly refused. It is a measure of still greater importance to the colony, because its agriculture is subjected to the effects both of severe drought and extensive inundations, and the corn raised for the distillers would be a magazine in times of famine. A recommendation to this effect was long since made by a committee of the House of Commons; but, as it was merely a measure for the increase of human comforts, was stuffed into the improvement baskets, and forgotten. There has been in all governments a great deal of absurd canting about the consumption of spirits. We believe the best plan is to let people drink what they like, and wear what they like; to make no sumptuary laws either for the belly or the back. In the first place, laws against rum and rum water are made by men who can change a wet coat for a dry one whenever they choose, and who do not often work up to their knees in mud and water; and, in the next place, if this stimulus did all the mischief it is thought to do by the wise men of claret, its cheapness and plenty would rather lessen than increase the avidity with which it is at present sought for.

The governors of Botany Bay have taken the liberty of imposing what taxes they deemed proper, without any other authority than their own; and it seemed very frivolous and vexatious not to allow this small effusion of despotism in so remote a corner of the globe: but it was

noticed by the opposition in the House of Commons, and reluctantly confessed and given up by the administration. This great portion of the earth begins civil life with noble principles of freedom:—may God grant to its inhabitants that wisdom and courage which are necessary for the preservation of so great a good!

Mr. Wentworth enumerates, among the evils to which the colony is subjected, that clause in the last settlement of the East India Company's charter, which prevents vessels of less than 300 tons burdens from navigating the Indian seas; a restriction from which the Cape of Good Hope has been lately liberated, and which ought, in the same manner, to be removed from New South Wales, where there cannot be, for many years to come, sufficient capital to build vessels of so large a burden.

'The disability,' says Mr. Wentworth, 'might be removed by a simple order in council. Whenever his Majesty's government shall have freed the colonists from this useless and cruel prohibition, the following branches of commerce would then be opened to them. First, they would be enabled to transport, in their own vessels, their coals, timber, spars, flour, meat, &c. to the Cape of Good Hope, the Isle of France, Calcutta, and many other places in the Indian seas; in all of which, markets more or less extensive exist for those various other productions which the colony might furnish. Secondly, they would be enabled to carry directly to Canton the sandal wood, bêche la mer, dried seal-skins, and, in fact, all the numerous productions which the surrounding seas and islands afford for the China market, and return freighted with cargoes of tea, silks, nankeens, &c.; all of which commodities are in great demand in the colony, and are at present altogether furnished by East India or American merchants, to the great detriment and dissatisfaction of the colonial. And, lastly, they would be enabled, in a short time, from the great increase of capital which these important privileges would of themselves occasion, as well as attract from other countries, to open the fur-trade with the north-west coast of America, and dispose of the cargoes procured in China,—a trade which has hitherto been exclusively carried on by the Americans and Russians, although the colonists possess a local superiority for the prosecution of this valuable branch of commerce, which would insure them at least a successful competition with the subjects of those two nations.'—*Wentworth*, pp. 317, 318.

The means which Mr. Wentworth proposes for improving the condition of Botany Bay, are—trial by jury —colonial assemblies, with whom the right of taxation should rest—the establishment of distilleries, and the exclusion of foreign spirits—alteration of duties, so as to place New South Wales upon the same footing as other colonies—removal of the restriction to navigate the Indian seas in vessels of a small burden—improvements in the courts of justice—encouragement for the growth of hemp, flax, tobacco, and wine; and, if a colonial assembly cannot be granted, that there should be no taxation without the authority of parliament.

In general, we agree with Mr. Wentworth in his statement of evils, and in the remedies he has proposed for them. Many of the restrictions upon the commerce of New South Wales are so absurd, that they require only to be stated in parliament to be corrected. The fertility of the colony so far exceeds its increase of population, and the difficulty of finding a market for corn is so great—or rather the impossibility so clear—that the measure of encouraging domestic distilleries ought to be had recourse to. The colony, with a soil fit for every thing, must, as Mr. Wentworth proposes, grow other things besides corn, and excite that market in the interior which it does not enjoy from without. The want of demand, indeed, for the excess of corn, will soon effect this without the intervention of government. Government, we believe, have already given up the right of taxation, without the sanction of parliament; and there is an end, probably, by this time, to that grievance. A council and a colonial secretary they have also expressed their willingness to concede. Of trial by jury, and a colonial assembly, we confess that we have great doubts. At some future time they must come, and ought to come. The only question is, Is the colony fit for such institutions at present? Are there a sufficient number of respectable persons to serve that office in the various settlements? If the English law is to be followed exactly, to compose a jury of twelve persons, a panel of forty-eight must be summoned. Could forty-eight intelligent, unconvicted men,

be found in every settlement of New South Wales? or must they not be fetched from great distances, at an enormous expense and inconvenience? Is such an institution calculated for so very young a colony? A good government is an excellent thing; but it is not the first in the order of human wants. The first want is to subsist; the next to subsist in freedom and comfort; first to live at all, then to live well. A parliament is still a greater demand upon the wisdom and intelligence and opulence of a colony than trial by jury. Among the twenty thousand inhabitants of New South Wales, are there ten persons out of the employ of government whose wisdom and prudence could reasonably be expected to advance the interests of the colony without embroiling it with the mother-country? Who has leisure, in such a state of affairs, to attend such a parliament? Where wisdom and conduct are so rare, every man of character, we will venture to say, has, like strolling players in a barn, six or seven important parts to perform. Mr. M'Arthur, who, from his character and understanding, would probably be among the first persons elected to the colonial legislature, besides being a very spirited agriculturist, is, we have no doubt, justice of the peace, curator and rector of a thousand plans, charities, and associations, to which his presence is essentially necessary. If he could be cut into as many pieces as a tree is into planks, all his subdivisions would be eminently useful. When a member of parliament, and what is called a really respectable country gentleman, sets off to attend his duty in our parliament, such diminution of intelligence as is produced by his absence, is, God knows, easily supplied; but in a colony of 20,000 persons, it is impossible this should be the case. Some time hence, the institution of a colonial assembly will be a very wise and proper measure, and so clearly called for, that the most profligate members of administration will neither be able to ridicule nor refuse it. At present we are afraid that a Botany Bay parliament would give rise to jokes; and jokes at present have a great agency in human affairs.

Mr. Bennet concerns himself with the settlement of

New Holland, as it is a school for criminals; and, upon this subject, has written a very humane, enlightened, and vigorous pamphlet. The objections made to this settlement by Mr. Bennet are, in the first place, its enormous expense. The colony of New South Wales, from 1788 to 1815 inclusive, has cost this country the enormous sum of 3,465,983*l.* In the evidence before the Transportation Committee, the annual expense of each convict, from 1791 to 1797, is calculated at 33*l.* 9*s.* 5½*d.* per annum, and the profits of his labour are stated to be 20*l.* The price paid for the transport of convicts has been, on an average, 37*l.* exclusive of food and clothing. It appears, however, says Mr. Bennet, by an account laid before parliament, that in the year 1814, 109,746*l.* were paid for the transport, food, and clothing of 1016 convicts, which will make the cost amount to about 108*l.* per man. In 1812, the expenses of the colony were 176,000*l.*; in 1813, 235,000*l.*; in 1814, 231,362*l.*; but in 1815 they had fallen to 150,000*l.*

The cruelty and neglect in the transportation of convicts has been very great—and in this way a punishment inflicted which it never was in the contemplation of law to enact. During the first eight years, according to Mr. Bennet's statements, one tenth of the convicts died on the passage; on the arrival of three of the ships, 200 sick were landed, 281 persons having died on board. These instances, however, of criminal inattention to the health of the convicts no longer take place; and it is mentioned rather as an history of what is past, than a censure upon any existing evil.

In addition to the expense of Botany Bay, Mr. Bennet contends that it wants the very essence of punishment, terror; that the common people do not dread it; that instead of preventing crimes, it rather excites the people to their commission, by the hopes it affords of bettering their condition in a new country.

'All those who have had an opportunity of witnessing the effect of this system of transportation agree in opinion, that it is no longer an object of dread—it has, in fact, generally ceased

to be a punishment: true it is, to a father of a family, to the mother who leaves her children, this perpetual separation from those whom they love and whom they support, is a cruel blow, and, when I consider the merciless character of the law which inflicts it, a severe penalty; but by far the greater number of persons who suffer this punishment, regard it in quite a different light. Mr. Cotton, the Ordinary of Newgate, informed the Police Committee last year, "that the generality of those who are transported consider it as a party of pleasure—as going out to see the world; they evince no penitence, no contrition, but seem to rejoice in the thing,—many of them to court it. I have heard them, when the sentence of transportation has been passed by the Recorder, return thanks for it, and seem overjoyed at their sentence: the very last party that went off, when they were put into the caravan, shouted and huzzaed, and were very joyous; several of them called out to the keepers who were there in the yard, the first fine Sunday we will have a glorious Kangaroo hunt at the Bay,—seeming to anticipate a great deal of pleasure." He was asked if those persons were married or single, and his answer was, "by far the greater number of them were unmarried. Some of them are anxious that their wives and children should follow them: others care nothing about either wives or children, and are glad to get rid of them."'—*Bennet*, pp. 60, 61.

It is a scandalous injustice in this colony, that persons transported for seven years have no power of returning when that period is expired. A strong active man may sometimes work his passage home; but what is an old man or an aged female to do? Suppose a convict were to be confined in prison for seven years, and then told he might get out if he could climb over the walls, or break open the locks, what in general would be his chance of liberation? But no lock nor doors can be so secure a means of detention as the distance of Botany Bay. This is a downright trick and fraud in the administration of criminal justice. A poor wretch who is banished from his country for seven years, should be furnished with the means of returning to his country when these seven years are expired.—If it is intended he should never return, his sentence should have been banishment for life.

The most serious charge against the colony, as a place

for transportation, and an experiment in criminal justice, is the extreme profligacy of manners which prevails there, and the total want of reformation among the convicts. Upon this subject, except in the regular letters, officially varnished and filled with fraudulent beatitudes for the public eye, there is, and there can be, but one opinion. New South Wales is a sink of wickedness, in which the great majority of convicts of both sexes become infinitely more depraved than at the period of their arrival. How, as Mr. Bennet very justly observes, can it be otherwise? The felon transported to the American plantations, became an insulated rogue among honest men. He lived for years in the family of some industrious planter, without seeing a picklock, or indulging in pleasant dialogues on the delicious burglaries of his youth. He imperceptibly glided into honest habits, and lost not only the tact for pockets, but the wish to investigate their contents. But in Botany Bay, the felon, as soon as he gets out of the ship, meets with his ancient trull, with the footpad of his heart, the convict of his affections,—the man whose hand he has often met in the same gentleman's pocket—the being whom he would choose from the whole world to take to the road, or to disentangle the locks of Bramah. It is impossible that vice should not become more intense in such society.

Upon the horrid state of morals now prevalent in Botany Bay, we would counsel our readers to cast their eyes upon the account given by Mr. Marsden, in a letter, dated July 1815, to Governor Macquarrie. It is given at length in the Appendix to Mr. Bennet's book. A more horrid picture of the state of any settlement was never penned. It carries with it an air of truth and sincerity, and is free from all enthusiastic cant.

'I now appeal to your Excellency,' (he says at the conclusion of his Letter), 'whether, under such circumstances, any man of common feeling, possessed of the least spark of humanity or religion, who stood in the same official relation that I do to these people, as their spiritual pastor and magistrate, could enjoy one happy moment from the beginning to the end of the week?

'I humbly conceive that it is incompatible with the character and wish of the British nation, that her own exiles should be exposed to such privations and dangerous temptations, when she is daily feeding the hungry and clothing the naked, and receiving into her friendly, and I may add pious bosom, the stranger, whether savage or civilised, of every nation under heaven. There are, in the whole, under the two principal superintendants, Messrs. Rouse and Oakes, one hundred and eight men, and one hundred and fifty women, and several children; and nearly the whole of them have to find lodgings for themselves when they have performed their government tasks.

'I trust that your Excellency will be fully persuaded, that it is totally impossible for the magistrate to support his necessary authority, and to establish a regular police, under such a weight of accumulated and accumulating evils. I am as sensible as any one can be, that the difficulty of removing these evils will be very great; at the same time, their number and influence may be greatly lessened, if the abandoned male and female convicts are lodged in barracks, and placed under the eye of the police, and the number of licensed houses is reduced. Till something of this kind is done, all attempts of the magistrate, and the public administration of religion, will be attended with little benefit to the general good. I have the honour to be, Your Excellency's most obedient humble servant, SAMUEL MARSDEN.'—*Bennet*, p. 134.

Thus much for Botany Bay. As a mere colony, it is too distant and too expensive; and, in future, will of course involve us in many of those just and necessary wars, which deprive Englishmen so rapidly of their comforts, and make England scarcely worth living in. If considered as a place of reform for criminals, its distance, expense, and the society to which it dooms the objects of the experiment, are insuperable objections to it. It is in vain to say, that the honest people in New South Wales will soon bear a greater proportion to the rogues, and the contamination of bad society will be less fatal. This only proves that it may be a good place for reform hereafter, not that it is a good one now. One of the principal reasons for peopling Botany Bay at all, was, that it would be an admirable receptacle, and a school of reform, for our convicts. It turns out, that for the first half century, it will make them worse than

they were before, and that, after that period, they may probably begin to improve. A marsh, to be sure, may be drained and cultivated; but no man who has his choice, would select it in the mean time for his dwelling-place.

The three books are all books of merit. Mr. O'Hara's is a bookseller's compilation, done in a useful and pleasing manner. Mr. Wentworth is full of information on the present state of Botany Bay. The humanity, the exertions, and the genuine benevolence of Mr. Bennet, are too well known to need our commendation.

All persons who have a few guineas in their pocket, are now running away from Mr. Nicholas Vansittart to settle in every quarter of the globe. Upon the subject of emigration to Botany Bay, Mr. Wentworth observes, 1st, that any respectable person emigrating to that colony, receives as much land gratis as would cost him 400*l.* in the United States; 2dly, he is allowed as many servants as he may require, at one third of the wages paid for labour in America; 3dly, himself and family are victualled at the expense of Government for six months. He calculates that a man, wife, and two children, with an allowance of five tons for themselves and baggage, could emigrate to Botany Bay for 100*l.*, including every expense, provided a whole ship could be freighted; and that a single man could be taken out thither for 30*l.* These points are worthy of serious attention to those who are shedding their country.

CHIMNEY SWEEPERS. (E. Review, 1819.)

Account of the Proceedings of the Society for superseding the Necessity of Climbing Boys. Baldwin, &c. London, 1816.

An excellent and well-arranged dinner is a most pleasing occurrence, and a great triumph of civilised life. It is not only the descending morsel, and the enveloping sauce—but the rank, wealth, wit, and beauty which surround the meats—the learned management of light and heat—the silent and rapid services of the attendants—the smiling and sedulous host, proffering gusts and relishes—the exotic bottles—the embossed plate—the pleasant remarks—the handsome dresses—the cunning artifices in fruit and farina! The hour of dinner, in short, includes every thing of sensual and intellectual gratification which a great nation glories in producing.

In the midst of all this, who knows that the kitchen chimney caught fire half an hour before dinner!—and that a poor little wretch, of six or seven years old, was sent up in the midst of the flames to put it out? We could not, previous to reading this evidence, have formed a conception of the miseries of these poor wretches, or that there should exist, in a civilised country, a class of human beings destined to such extreme and varied distress. We will give a short epitome of what is developed in the evidence before the two Houses of Parliament.

Boys are made chimney sweepers at the early age of five or six.

Little boys for small flues, is a common phrase in the cards left at the door by itinerant chimney sweepers. Flues made to ovens and coppers are often less than nine inches square; and it may be easily conceived, how slender the frame of that human body must be, which can force itself through such an aperture.

'What is the age of the youngest boys who have been employed in this trade, to your knowledge? About five years of age: I know one now between five and six years old; it is the man's own son in the Strand: now there is another at Somers Town, I think, said he was between four and five, or about five; Jack Hall, a little lad, takes him about.—Did you ever know any female children employed? Yes, I know one now. About two years ago there was a woman told me she had climbed scores of times, and there is one at Paddington now whose father taught her to climb: but I have often heard talk of them when I was apprentice, in different places.—What is the smallest-sized flue you have ever met with in the course of your experience? About eight inches by nine; these they are always obliged to climb in this posture (*describing it*), keeping the arms up straight; if they slip their arms down, they get jammed in; unless they get their arms close over their head they cannot climb.'—*Lords' Minutes*, No. 1. p. 8.

The following is a specimen of the manner in which they are taught this art of climbing chimneys.

'Do you remember being taught to climb chimneys? Yes.—What did you feel upon the first attempt to climb a chimney? The first chimney I went up, they told me there was some plum-pudding and money up at the top of it, and that is the way they enticed me up; and when I got up, I would not let the other boy get from under me to get at it, I thought he would get it; I could not get up, and shoved the pot and half the chimney down into the yard.—Did you experience any inconvenience to your knees, or your elbows? Yes, the skin was off my knees and elbows too, in climbing up the new chimneys they forced me up.—How did they force you up? When I got up, I cried out about my sore knees.—Were you beat or compelled to go up by any violent means? Yes, when I went to a narrow chimney, if I could not do it, I durst not go home; when I used to come down, my master would well beat me with the brush; and not only my master, but when we used to go with the journeymen, if we could not do it, they used to hit us three or four times with the brush.'—*Lords' Minutes*. No. 1. p. 5.

In practising the art of climbing, they are often crippled.

'You talked of the pargetting to chimneys; are many chimneys pargetted? There used to be more than are now; we used

to have to go and sit all a-twist to parge them, according to the floors, to keep the smoke from coming out; then I could not straighten my legs; and that is the reason that many are cripples,—from parging and stopping the holes.'—*Lords' Minutes*, No. 1. p. 17.

They are often stuck fast in a chimney, and, after remaining there many hours, are cut out.

'Have you known, in the course of your practice, boys stick in chimneys at all? Yes, frequently.—Did you ever know an instance of a boy being suffocated to death? No; I do not recollect any one at present, but I have assisted in taking boys out when they have been nearly exhausted.—Did you ever know an instance of its being necessary to break open a chimney to take the boy out? O yes.—*Frequently? Monthly I might say;* it is done with a cloak, if possible, that it should not be discovered: a master in general wishes it not to be known, and therefore speaks to the people belonging to the house not to mention it, for it was merely the boy's neglect; they often say it was the boy's neglect.—Why do they say that? The boy's climbing shirt is often very bad; the boy coming down, if the chimney be very narrow, and numbers of them are only nine inches, gets his shirt rumpled underneath him, and he has no power after he is fixed in that way (*with his hand up*).—Does a boy frequently stick in the chimney? Yes; I have known more instances of that the last twelvemonth than before.—Do you ever have to break open in the inside of a room? Yes, I have helped to break through into a kitchen chimney in a dining room.'—*Lords' Minutes*, p. 34.

To the same effect is the evidence of John Daniels (*Minutes*, p. 100.), and of James Ludford (*Lords' Minutes*, p. 147.).

'You have swept the Penitentiary? I have.—Did you ever know a boy stick in any of the chimneys there? Yes, I have.—Was it one of your boys? It was.—Was there one or two that stuck? Two of them.—How long did they stick there? Two hours.—How were they got out? They were cut out.—Was there any danger while they were in that situation? It was the core from the pargetting of the chimney, and the rubbish that the labourers had thrown down, that stopped them, and when they got it aside them, they could not pass.—They both stuck together? Yes.'—*Lords' Minutes*, p. 147.

One more instance we shall give, from the Evidence before the Commons.

'Have you heard of any accidents that have recently happened to climbing boys in the small flues? Yes; I have *often* met with accidents myself when I was a boy; there was lately one in Mary-le-bone where the boy *lost his life* in a flue, a boy of the name of Tinsey, (his father was of the same trade); that boy I think was about eleven or twelve years old.—Was there a coroner's inquest sat on the body of that boy you mentioned? Yes, there was; he was an apprentice of a man of the name of Gay. —How many accidents do you recollect, which were attended with loss of life to the climbing boys? I have heard talk of many more than I know of; I never knew of more than three since I have been at the trade, but I have heard talk of many more.—Of twenty or thirty? I cannot say; I have been near losing my own life several times.'—*Commons' Report*, p. 53.

We come now to burning little chimney sweepers. A large party are invited to dinner—a great display is to be made;—and about an hour before dinner, there is an alarm that the kitchen chimney is on fire! It is impossible to put off the distinguished personages who are expected. It gets very late for the soup and fish—the cook is frantic—all eyes are turned upon the sable consolation of the master chimney sweeper—and up into the midst of the burning chimney is sent one of the miserable little infants of the brush! There is a positive prohibition of this practice, and an enactment of penalties in one of the acts of Parliament which respect chimney sweepers. But what matter acts of Parliament, when the pleasures of genteel people are concerned? Or what is a toasted child, compared to the agonies of the mistress of the house with a deranged dinner?

'Did you ever know a boy get burnt up a chimney? Yes.—Is that usual? Yes, I have been burnt myself, and have got the scars on my legs; a year ago I was up a chimney in Liquor Pond Street; I have been up *more than forty chimneys where I have been burnt.*—Did your master or the journeymen ever direct you to go up a chimney that is on fire? Yes, it is a general case.—Do they compel you to go up a chimney that is on fire? Oh yes, it was the general practice for two of us to stop at home

on Sunday to be ready in case of a chimney being a-fire. — You say it is general to compel the boys to go up chimneys on fire? Yes, boys get very ill treated if they do not go up.'— *Lords' Minutes*, p. 34.

'Were you ever forced up a chimney on fire? Yes, I was forced up one once, and, because I could not do it, I was taken home and well hided with a brush by the journeyman. — Have you frequently been burnt in ascending chimneys on fire? Three times. — Are such hardships as you have described common in the trade with other boys? Yes, they are.'—*Ibid.* p. 100.

'What is the price for sending a boy up a chimney badly on fire? The price allowed is five shillings, but most of them charge half a guinea. — Is any part of that given to the boy? No, but very often the boy gets half a crown; and then the journeyman has half, and his mistress takes the other part to take care of against Sunday. — Have you never seen water thrown down from the top of a chimney when it is on fire? Yes. — Is not that generally done? Yes; I have seen that done twenty times, and the boy in the chimney; at the time when the boy has hallooed out, "It is so hot I cannot go any further;" and then the expression is, with an oath, "Stop, and I will heave a pail of water down." '—*Ibid.* p. 39.

Chimney sweepers are subject to a peculiar sort of cancer, which often brings them to a premature death.

'He appeared perfectly willing to try the machines everywhere? I must say the man appeared perfectly willing; he had a fear that he and his family would be ruined by them; but I must say of him, that he is very different from other sweeps I have seen; he attends very much to his own business; he was as black as any boy he had got, and unfortunately in the course of conversation he told me he had got a cancer; he was a fine healthy strong-looking man; he told me he dreaded having an operation performed, but his father died of the same complaint, and that his father was sweeper to King George the Second.'— *Lords' Minutes*, p. 84.

'What is the nature of the particular diseases? The diseases that we particularly noticed, to which they were subject, were of a cancerous description.— In what part? The scrotum in particular, &c.—Did you ever hear of cases of that description that were fatal? No, I do not think them as being altogether fatal, unless they will not submit to the operation; they have such a dread of the operation that they will not submit to it, and if they do not let it be perfectly removed they will be liable to the re-

turn of it. — To what cause do you attribute that disease? I think it begins from a want of care: the scrotum being in so many folds or crevices, the soot lodges in them and creates an itching, and I conceive that, by scratching it and tearing it, the soot gets in and creates the irritability; which disease we know by the name of the chimney sweeper's cancer, and is always lectured upon separately as a distinct disease. — Then the Committee understands that the physicians who are entrusted with the care and management of those hospitals think that disease of such common occurrence, that it is necessary to make it a part of surgical education? Most assuredly; I remember Mr. Cline and Mr. Cooper were particular on that subject.—Without an operation there is no cure? I conceive not; I conceive without the operation it is death; for cancers are of that nature that unless you extirpate them entirely they will never be cured.'—*Commons' Rep.* p. 60, 61.

In addition to the life they lead as chimney sweepers, is superadded the occupation of nightmen.

'(*By a Lord.*) Is it generally the custom that many masters are likewise nightmen? Yes; I forgot that circumstance, which is very grievous; I have been tied round the middle and let down several privies, for the purpose of fetching watches and such things; it is generally made the practice to take the smallest boy, to let him through the hole without taking up the seat, and to paddle about there until he finds it; they do not take a big boy, because it disturbs the seat.'—*Lords' Minutes*, p. 38.

The bed of these poor little wretches is often the soot they have swept in the day.

'How are the boys generally lodged; where do they sleep at night? Some masters may be better than others, but I know I have slept on the soot that was gathered in the day myself.—Where do boys generally sleep? Never on a bed; I never slept on a bed myself while I was apprentice.—Do they sleep in cellars? Yes, very often; I have slept in the cellar myself on the sacks I took out.—What had you to cover you? The same.—Had you any pillow? No further than my breeches and jacket under my head. — How were you clothed? When I was apprentice we had a pair of leather breeches and a small flannel jacket.—Any shoes and stockings? Oh dear no; no stockings. —Had you any other clothes for Sunday? Sometimes we had

an old bit of a jacket, that we might wash out ourselves, and a shirt.'—*Lords' Minutes*, p. 40.

Girls are occasionally employed as chimney sweepers.

'Another circumstance, which has not been mentioned to the Committee, is, that there are several little girls employed; there are two of the name of Morgan at Windsor, daughters of the chimney sweeper who is employed to sweep the chimneys of the Castle; another instance at Uxbridge, and at Brighton, and at Whitechapel (which was some years ago), and at Hadley near Barnet, and Witham in Essex, and elsewhere.'—*Commons' Report*, p. 71.

Another peculiar danger to which chimney sweepers are exposed, is the rottenness of the pots at the top of chimneys;—for they must ascend to the very summit, and show their brushes above them, or there is no proof that the work is properly completed. These chimney-pots, from their exposed situation, are very subject to decay; and when the poor little wretch has worked his way up to the top, pot and boy give way together, and are both shivered to atoms. There are many instances of this in the evidence before both Houses. When they outgrow the power of going up a chimney, they are fit for nothing else. The miseries they have suffered lead to nothing. They are not only enormous, but unprofitable: having suffered, in what is called the happiest part of life, every misery which an human being can suffer, they are then cast out to rob and steal, and given up to the law.

Not the least of their miseries, while their trial endures, is their exposure to cold. It will easily be believed that much money is not expended on the clothes of a poor boy stolen from his parents, or sold by them for a few shillings, and constantly occupied in dirty work. Yet the nature of their occupations renders chimney sweepers peculiarly susceptible of cold. And as chimneys must be swept very early, at four or five o'clock of a winter morning, the poor boys are shivering at the door, and attempting by repeated ringings to rouse the profligate

footman; but the more they ring the more the footman does not come.

'Do they go out in the winter time without stockings? Oh yes. — Always? I never saw one go out *with* stockings; I have known masters make their boys pull off their leggings, and cut off the feet, to keep their feet warm when they have chilblains. — Are chimney sweepers' boys peculiarly subject to chilblains? Yes; I believe it is owing to the weather: they often go out at two or three in the morning, and their shoes are generally very bad. — Do they go out at that hour at Christmas? Yes; a man will have twenty jobs at four, and twenty more at five or six. — Are chimneys generally swept much about Christmas time? Yes; they are in general; it is left to the Christmas week. — Do you suppose it is frequent that, in the Christmas week, boys are out from three o'clock in the morning to nine or ten? Yes, further than that; I have known that a boy has been only in and out again directly all day till five o'clock in the evening. — Do you consider the journeymen and masters treat those boys generally with greater cruelty than other apprentices in other trades are treated? They do, most horrid and shocking.' — *Lords' Minutes*, p. 33.

The following is the reluctant evidence of a master.

'At what hour in the morning did your boys go out upon their employment? According to orders. — At any time? To be sure; suppose a nobleman wished to have his chimney done before four or five o'clock in the morning, it was done, or how were the servants to get their things done? — Supposing you had an order to attend at four o'clock in the morning in the month of December, you sent your boy? I was generally with him, or had a careful follower with him. — Do you think those early hours beneficial for him? I do; and I have heard that "early to bed and early to rise, is the way to be healthy, wealthy, and wise." — Did they always get in as soon as they knocked? No; it would be pleasant to the profession if they could. — How long did they wait? *Till the servants please to rise.* — How long might that be? According how heavy they were to sleep. — How long was that? It is impossible to say; ten minutes at one house, and twenty at another. — Perhaps half an hour? *We cannot see in the dark how the minutes go.* — Do you think it healthy to let them stand there twenty minutes at four o'clock in the morning in the winter time? He has a cloth to wrap

himself in like a mantle, and keep himself warm.' — *Lords' Minutes*, pp. 138, 139.

We must not forget sore eyes. Soot lodges on their eyelids, produces irritability, which requires friction; and the friction of dirty hands of course increases the disease. The greater proportion of chimney sweepers are in consequence blear-eyed. The boys are very small, but they are compelled to carry heavy loads of soot.

'Are you at all lame yourself? No; but I am "knapped-kneed" with carrying heavy loads when I was an apprentice.— That was the occasion of it? It was. — In general, are persons employed in your trade either stunted or knock-kneed by carrying heavy loads during their childhood? It is owing to their masters a great deal; and when they climb a great deal it makes them weak.' — *Commons' Report*, p. 58.

In climbing a chimney, the great hold is by the knees and elbows. A young child of six or seven years old, working with knees and elbows against hard bricks, soon rubs off the skin from these bony projections, and is forced to climb high chimneys with raw and bloody knees and elbows.

'Are the boys' knees and elbows rendered sore when they first begin to learn to climb? Yes, they are, and pieces out of them. — Is that almost generally the case? It is; *there is not one out of twenty who is not;* and they are sure to take the scars to their grave: I have some now. — Are they usually compelled to continue climbing while those sores are open? *Yes;* the way they use to make them hard is that way. — Might not this severity be obviated by the use of pads in learning to climb? Yes; but they consider in the business, learning a boy, that he is never thoroughly learned until the boys' knees are hard after being sore; then they consider it necessary to put a pad on, from seeing the boys have bad knees; the children generally walk stiff-kneed. — Is it usual among the chimney sweepers to teach their boys to learn by means of pads? No; they learn them with nearly naked knees.— Is it done in one instance in twenty? No, nor one in fifty.' — *Lords' Minutes*, p. 32.

According to the humanity of the master, the soot re-

mains upon the bodies of the children, unwashed off, for any time from a week to a year.

'Are the boys generally washed regularly? No, unless they wash themselves. — Did not your master take care you were washed? No. — Not once in three months? No, *not once a year.* — Did not he find you soap? No; I can take my oath on the Bible that he never found me one piece of soap during the time I was apprentice.' —*Lords' Minutes*, p. 41.

The life of these poor little wretches is so miserable, that they often lie sulking in the flues, unwilling to come out.

'Did you ever see severity used to boys that were not obstinate and perverse? Yes. — Very often? Yes, very often. The boys are rather obstinate; some of them are; some of them will get half-way up the chimney, and will not go any further, and then the journeyman will swear at them to come down, or go on; but the boys are too frightened to come down; they halloo out, we cannot get up, and they are afraid to come down; sometimes they will send for another boy, and drag them down; sometimes get up to the top of the chimney, and throw down water, and drive them down; then, when they get them down, they will begin to drag, or beat, or kick them about the house; then, when they get home, the master will beat them all round the kitchen afterwards, and give them no breakfast perhaps.' — *Lords' Minutes*, pp. 9, 10.

When a chimney boy has done sufficient work for the master, he must work for the man; and he thus becomes for several hours after his morning's work a perquisite to the journeyman.

'It is frequently the perquisite of the journeyman, when the first labour of the day on account of the master is finished, to "call the streets," in search of employment on their own account, with the apprentices, whose labour is thus unreasonably extended, and whose limbs are weakened and distorted by the weights which they have to carry, and by the distance which they have to walk. John Lawless says, "I have known a boy to climb from twenty to thirty chimneys for his master in the morning; he has then been sent out instantly with the journeyman, who has kept him out till three or four o'clock, till he has accumulated from six to eight bushels of soot." '— *Lords' Report*, p. 24.

The sight of a little chimney sweeper often excites pity: and they have small presents made to them at the houses where they sweep. These benevolent alms are disposed of in the following manner:—

'Do the boys receive little presents of money from people often in your trade? Yes, it is in general the custom.—Are they allowed to keep that for their own use? Not the whole of it,—the journeymen take what they think proper. The journeymen *are entitled to half* by the master's orders; and whatever a boy may get, if two boys and one journeyman are sent to a large house to sweep a number of chimneys, and after they have done, there should be a shilling, or eighteen-pence given to the boys, the journeyman has his full half, and the two boys in general have the other.—Is it usual or customary for the journeyman to play at chuck farthing or other games with the boys? Frequently.—Do they win the money from the boys? Frequently; the children give their money to the journeymen to screen for them.—What do you mean by screening? Such a thing as sifting the soot. The child is tired, and he says, "Jem, I will give you twopence if you will sift my share of the soot;" there is sometimes twenty or thirty bushels to sift.—Do you think the boys retain one quarter of that given them for their own use? No.'—*Lords' Minutes*, p. 35.

To this most horrible list of calamities is to be added the dreadful deaths by which chimney sweepers are often destroyed. Of these we once thought of giving two examples; one from London, the other from our own town of Edinburgh: but we confine ourselves to the latter.

'James Thomson, chimney sweeper.—One day in the beginning of June witness and panel (that is, the master, the party accused), had been sweeping vents together. About *four* o'clock in the afternoon, the panel proposed to go to Albany Street, where the panel's brother was cleaning a vent, with the assistance of Fraser, whom he had borrowed from the panel for the occasion. When witness and panel got to the house in Albany Street, they found Fraser, who had gone up the vent, *between eleven and twelve* o'clock, not yet come down. On entering the house they found a mason making a hole in the wall. Panel said, what was he doing? I suppose he has taken a lazy fit. The panel called to the boy, "What are you doing? what's

keeping you?" The boy answered that he could not come. The panel worked a long while, sometimes persuading him, sometimes threatening and swearing at the boy, to get him down. Panel then said, "I will go to a hardware shop and get a barrel of gunpowder, and blow you and the vent to the devil, if you do not come down." Panel then began to slap at the wall—witness then went up a ladder, and spoke to the boy through a small hole in the wall previously made by the mason—but the boy did not answer. Panel's brother told witness to come down, as the boy's master knew best how to manage him. Witness then threw off his jacket, and put a handkerchief about his head, and said to the panel, "Let me go up the chimney to see what's keeping him." The panel made no answer, but pushed witness away from the chimney, and continued bullying the boy. At this time the panel was standing on the grate, so that witness could not go up the chimney; witness then said to panel's brother, "There is no use for me here," meaning, that panel would not permit him to use his services. He prevented the mason making the hole larger, saying, Stop, and I'll bring him down in five minutes' time. Witness then put on his jacket, and continued an hour in the room, *during all which time the panel continued bullying the boy.* Panel then desired witness to go to Reid's house to get the loan of his boy Alison. Witness went to Reid's house, and asked Reid to come and speak to panel's brother. Reid asked if panel was there? Witness answered he was; Reid said he would send his boy to the panel, but not to the panel's brother. Witness and Reid went to Albany Street; and when they got into the room, panel took his head out of the chimney and asked Reid if he would lend him his boy; Reid agreed; witness then returned to Reid's house for his boy, and Reid called after him, "Fetch down a set of ropes with you." By this time witness had been ten minutes in the room, during which time panel was swearing, and asking "What's keeping you, you scoundrel?" When witness returned with the boy and ropes, Reid took hold of the rope, and, having loosed it, gave Alison one end, and directed him to go up the chimney, saying, "Do not go farther than his feet, and when you get there fasten it to his foot." Panel said nothing all this time. Alison went up, and having fastened the rope, Reid desired him to come down; Reid took the rope and pulled, but did not bring down the boy; the rope broke! Alison was sent up again with the other end of the rope, which was fastened to the boy's foot. When Reid was pulling the rope, panel said, "You have not the strength of a cat;" he took the rope into his own hands, *pulling as strong as he could.* Having pulled *about a quarter of an hour,*

panel and Reid fastened the rope round a crow bar, which they applied to the wall as a lever, and both *pulled with all their strength for about a quarter of an hour longer*, when it broke. During this time witness heard the boy cry, and say, "My God Almighty!" Panel said, "If I had you here, I would God Almighty you." Witness thought the cries were in agony. The master of the house brought a new piece of rope, and the panel's brother spliced an eye on it. Reid expressed a wish to have it fastened on both thighs, to have greater purchase. Alison was sent up for this purpose, but came down, and said he could not get it fastened. Panel then began to slap at the wall. After striking a long while at the wall he got out a large stone; he then put in his head and called to Fraser, "Do you hear, you sir?" but got no answer: he then put in his hands, and threw down deceased's breeches. He then came down from the ladder. At this time the panel was in a state of perspiration: he sat down on a stool, and the master of the house gave him a dram. Witness did not hear panel make any remarks as to the situation of the boy Fraser. Witness thinks, that, from panel's appearance, he knew the boy was dead.' — *Commons' Report*, pp. 136—138.

We have been thus particular in stating the case of the chimney sweepers, and in founding it upon the basis of facts, that we may make an answer to those profligate persons who are always ready to fling an air of ridicule upon the labours of humanity, because they are desirous that what they have not virtue to do themselves, should appear to be foolish and romantic when done by others. A still higher degree of depravity than this, is to want every sort of compassion for human misery, when it is accompanied by filth, poverty, and ignorance, — to regulate humanity by the income tax, and to deem the bodily wretchedness and the dirty tears of the poor a fit subject for pleasantry and contempt. We should have been loath to believe, that such deep-seated and disgusting immorality existed in these days; but the notice of it is forced upon us. Nor must we pass over a set of marvellously weak gentlemen, who discover democracy and revolution in every effort to improve the condition of the lower orders, and to take off a little of the load of misery from those points where it presses the

hardest. Such are the men into whose heart Mrs. Fry has struck the deepest terror,—who abhor Mr. Bentham and his penitentiary; Mr. Bennet and his hulks; Sir James Mackintosh and his bloodless assizes; Mr. Tuke and his sweeping machines,—and every other human being who is great and good enough to sacrifice his quiet to his love for his fellow creatures. Certainly we admit that humanity is sometimes the veil of ambition or of faction; but we have no doubt that there are a great many excellent persons to whom it is misery to see misery, and pleasure to lessen it; and who, by calling the public attention to the worst cases, and by giving birth to judicious legislative enactments for their improvement, have made, and are making, the world somewhat happier than they found it. Upon these principles we join hands with the friends of the chimney sweepers, and most heartily wish for the diminution of their numbers, and the limitation of their trade.

We are thoroughly convinced there are many respectable master chimney sweepers; though we suspect their numbers have been increased by the alarm which their former tyranny excited, and by the severe laws made for their coercion: but even with good masters the trade is miserable,—with bad ones it is not to be endured; and the evidence already quoted shows us how many of that character are to be met with in the occupation of sweeping chimneys.

After all, we must own that it was quite right to throw out the bill for prohibiting the sweeping of chimneys by boys—because humanity is a modern invention; and there are many chimneys in old houses which cannot possibly be swept in any other manner. But the construction of chimneys should be attended to in some new building act; and the treatment of boys be watched over with the most severe jealousy of the law. Above all, those who have chimneys accessible to machinery, should encourage the use of machines*, and not think it beneath

* The price of a machine is fifteen shillings.

their dignity to take a little trouble, in order to do a great deal of good. We should have been very glad to have seconded the views of the Climbing Society, and to have pleaded for the complete abolition of climbing boys, if we could conscientiously have done so. But such a measure, we are convinced from the evidence, could not be carried into execution without great injury to property, and great increased risk of fire. The Lords have investigated the matter with the greatest patience, humanity, and good sense; and they do not venture, in their Report, to recommend to the House the abolition of climbing boys.

AMERICA. (E. Review, 1820.)

Statistical Annals of the United States of America. By Adam Seybert. 4to. Philadelphia, 1818.

This is a book of character and authority; but it is a very large book; and therefore we think we shall do an acceptable service to our readers, by presenting them with a short epitome of its contents, observing the same order which has been chosen by the author. The whole, we conceive, will form a pretty complete picture of America, and teach us how to appreciate that country, either as a powerful enemy or a profitable friend. The first subject with which Mr. Seybert begins, is the Population of the United States.

Population.—As representatives and direct taxes are apportioned among the different States in proportion to their numbers, it is provided for in the American Constitution, that there shall be an actual enumeration of the people every ten years. It is the duty of the marshals in each State to number the inhabitants of their respective districts: and a correct copy of the lists, containing the names of the persons returned, must be set up in a public place within each district, before they are transmitted to the Secretary of State:—they are then laid before Congress by the President. Under this Act three census, or enumerations of the people, have been already laid before Congress—for the years 1790, 1800, and 1810. In the year 1790, the population of America was 3,921,326 persons, of whom 697,697 were slaves. In 1800, the numbers were 5,319,762, of which 896,849 were slaves. In 1810, the numbers were 7,239,903, of whom 1,191,364 were slaves; so that at the rate at which free population has proceeded between 1790 and 1810, it doubles itself, in the United States, in a very little more than 22 years. The slave population, according to its rate of proceeding in the same time, would be doubled in about 26 years. The increase of the slave

population in this statement is owing to the importation of negroes between 1800 and 1808, especially in 1806 and 1807, from the expected prohibition against importation. The number of slaves was also increased by the acquisitions of territory in Louisiana, where they constituted nearly half the population. From 1801 to 1811, the inhabitants of Great Britain acquired an augmentation of 14 per cent.; the Americans, within the same period, were augmented 36 per cent.

Emigration seems to be of very little importance to the United States. In the year 1817, by far the most considerable year of emigration, there arrived in ten of the principal ports of America, from the Old World, 22,000 persons as passengers. The number of emigrants, from 1790 to 1810, is not supposed to have exceeded 6000 per annum. None of the separate States have been retrograde during these three enumerations, though some have been nearly stationary. The most remarkable increase is that of New York, which has risen from 340,120 in the year 1790, to 959,049 in the year 1810. The emigration from the Eastern to the Western States is calculated at 60,000 persons per annum. In all the American enumerations, the males uniformly predominate in the proportion of about 100 to 92. We are better off in Great Britain and Ireland,—where the women were to the men, by the census of 1811, as 110 to 100. The density of population in the United States is less than 4 persons to a square mile; that of Holland, in 1803, was 275 to the square mile; that of England and Wales, 169. So that the fifteen provinces which formed the Union in 1810, would contain, if they were as thickly peopled as Holland, 135 millions souls.

The next head is that of *Trade* and *Commerce*.—In 1790, the Exports of the United States were above 19 millions of dollars; in 1791, above 20 millions; in 1792, 26 millions; in 1793, 33 millions of dollars. Prior to 1795, there was no discrimination, in the American Treasury accounts, between the exportation of domestic, and the re-exportation of foreign articles. In 1795, the aggregate value of the merchandise exported was 67 millions

of dollars, of which the foreign produce re-exported was 26 millions. In 1800, the total value of exports was 94 millions; in 1805, 101 millions; and in 1808, when they arrived at their maximum, 108 millions dollars. In the year 1809, from the effects of the French and English Orders in Council, the exports fell to 52 millions of dollars; in 1810 to 66 millions; in 1811, to 61 millions. In the first year of the war with England, to 38 millions; in the second to 27; in the year 1814, when peace was made, to 6 millions. So that the exports of the republic in six years, had tumbled down from 108 to 6 millions of dollars: after the peace, in the years 1815-16-17, the exports rose to 52, 81, 87 millions dollars.

In 1817, the exportation of cotton was 85 millions pounds. In 1815, the sugar made on the banks of the Mississippi was 10 millions pounds. In 1792, when the wheat trade was at the maximum, a million and a half of bushels were exported. The proportions of the exports to Great Britain, Spain, France, Holland, and Portugal, on an average of ten years ending 1812, are as 27, 16, 13, 12, and 7; the actual value of exports to the dominions of Great Britain, in the three years ending 1804, were consecutively, in millions of dollars, 16, 17, 13.

Imports.—In 1791, the imports of the United States were 19 millions; on an average of three consecutive years, ending 1804 inclusive, they were 68 millions; in 1806-7, they were 138 millions; and in 1815, 133 millions of dollars. The annual value of the imports, on an average of three years ending 1804, was 75 millions, of which the dominions of Great Britain furnished nearly one half. On an average of three years ending in 1804, America imported from Great Britain to the amount of about 36 millions, and returned goods to the amount of about 23 millions. Certainly these are countries that have some better employment for their time and energy than cutting each other's throats, and may meet for more profitable purposes.—The American imports from the dominions of Great Britain, before the

great American war, amounted to about 3 millions sterling; soon after the war, to the same. From 1805 to 1811, both inclusive, the average annual exportation of Great Britain to all parts of the world, in real value, was about 43 millions sterling, of which one fifth, or nearly 9 millions, was sent to America.

Tonnage and *Navigation.*—Before the revolutionary war, the American tonnage, whether owned by British or American subjects, was about 127,000 tons; immediately after that war, 108,000. In 1789, it had amounted to 437,733 tons, of which 279,000 was American property. In 1790, the total was 605,825, of which 354,000 was American. In 1816, the tonnage, all American, was 1,300,000. On an average of three years, from 1810 to 1812, both inclusive, the registered tonnage of the British empire was 2,459,000; or little more than double the American.

Lands.—All public lands are surveyed before they are offered for sale; and divided into townships of six miles square, which are subdivided into thirty-six sections of one mile square, containing each 640 acres. The following lands are excepted from the sales.—One thirty-sixth part of the lands, or a section of 640 acres in each township, is uniformly reserved for the support of schools; seven entire townships, containing each 23,000 acres, have been reserved in perpetuity for the support of learning: all salt springs and lead mines are also reserved. The Mississippi, the Ohio, and all the navigable rivers and waters leading into either, or into the river St. Lawrence, remain common highways, and for ever free to all the citizens of the United States, without payment of any tax. All the other public lands, not thus excepted, are offered for public sale in quarter sections of 160 acres, at a price not less than two dollars per acre, and as much more as they will fetch by public auction. It was formerly the duty of the Secretary of the Treasury to superintend the sale of lands. In 1812, an office, denominated the General Land-Office, was instituted. The public lands sold prior to the opening of the land-offices, amounted to one million and a half of

acres. The aggregate of the sales since the opening of the land-offices, N.W. of the river Ohio, to the end of September, 1817, amounted to 8,469,644 acres; and the purchase-money to 18,000,000 dollars. The lands sold since the opening of the land-offices in the Mississippi territory, amount to 1,600,000 acres. The stock of unsold land on hand is calculated at 400,000,000 acres. In the year 1817 there were sold above two millions acres.

Post-Office.—In 1789, the number of post-offices in the United States was seventy-five; the amount of postage 38,000 dollars; the miles of post-road 1800. In 1817, the number of post-offices was 3,459; the amount of postage 961,000 dollars; and the extent of post-roads 51,600 miles.

Revenue.—The revenues of the United States are derived from the customs; from duties on distilled spirits, carriages, snuff, refined sugar, auctions, stamped paper, goods, wares, and merchandise manufactured within the United States, household furniture, gold and silver watches, and postage of letters; from monies arising from the sale of public lands, and from fees on letters-patent. The following are the duties paid at the custom-house for some of the principal articles of importation: —7½ per cent. on dyeing drugs, jewellery, and watch-work; 15 per cent. on hempen cloth, and on all articles manufactured from iron, tin, brass, and lead—on buttons, buckles, china, earthenware, and glass, except window glass; 25 per cent. on cotton and woollen goods, and cotton twist; 30 per cent. on carriages, leather, and leather manufactures, &c.

The average annual produce of the customs, between 1801 and 1810, both inclusive, was about twelve millions dollars. In the year 1814, the customs amounted *only to four millions;* and, in the year 1815, the first year after the war, rose to thirty-seven millions. From 1789 to 1814, the customs have constituted 65 per cent. of the American revenues; loans 26 per cent.; and all other branches 8 to 9 per cent. They collect their cus-

toms at about 4 per cent.;—the English expense of collection is 6*l.* 2*s.* 6*d.* per cent.

The duty upon spirits is extremely trifling to the consumer—not a penny per gallon. The number of distilleries is about 15,000. The licences produce a very inconsiderable sum. The tax laid upon carriages in 1814, varied from fifty dollars to one dollar, according to the value of the machine. In the year 1801, there were more than fifteen thousand carriages of different descriptions paying duty. The furniture-tax seems to have been a very singular species of tax, laid on during the last war. It was an *ad valorem* duty upon all the furniture in any man's possession, the value of which exceeded 600 dollars. Furniture cannot be estimated without domiciliary visits, nor domiciliary visits allowed without tyranny and vexation. An information laid against a new arm chair, or a clandestine side-board—a search-warrant, and a conviction consequent upon it —have much more the appearance of English than American liberty. The licence for a watch, too, is purely English. A truly free Englishman walks out covered with licences. It is impossible to convict him. He has paid a guinea for his powdered head—a guinea for the coat of arms upon his seals—a three guinea licence for the gun he carries upon his shoulder to shoot game; and is so fortified with permits and official sanctions, that the most eagle-eyed informer cannot obtain the most trifling advantage over him.

America has borrowed, between 1791 and 1815, one hundred and seven millions of dollars, of which forty-nine millions were borrowed in 1813 and 1814. The internal revenue in the year 1815 amounted to eight millions dollars; the gross revenue of the same year, including the loan, to fifty-one millions dollars.

Army.—During the late war with Great Britain, Congress authorised the raising of 62,000 men for the armies of the United States,—though the actual number raised never amounted to half that force. In February, 1815, the army of the United States did not amount to

more than 32,000 men; in January, 1814, to 23,000.* The recruiting service, as may be easily conceived, where the wages of labour are so high, goes on very slowly in America. The military peace establishment was fixed in 1815 at 10,000 men. The Americans are fortunately exempt from the insanity of garrisoning little rocks and islands all over the world; nor would they lavish millions upon the ignoble end of the Spanish Peninsula—the most useless and extravagant possession with which any European power was ever afflicted. In 1812, any recruit honourably discharged from the service was allowed three months' pay, and 160 acres of land. In 1814, every non-commissioned officer, musician, and private, who enlisted, and was afterwards honourably discharged, was allowed, upon such discharge, 320 acres. The enlistment was for five years, or during the war. The widow, child, or parent of any person enlisted, who was killed or died in the service of the United States, was entitled to receive the same bounty in land.

Every free white male between eighteen and forty-five, is liable to be called out in the militia, which is stated, in official papers, to amount to 748,000 persons.

Navy.—On the 8th of June, 1781, the Americans had only one vessel of war, the *Alliance;* and that was thought to be too expensive,—it was sold! The attacks of the Barbary powers first roused them to form a navy; which, in 1797, amounted to three frigates. In 1814, besides a great increase of frigates, four seventy-fours were ordered to be built. In 1816, in consequence of some brilliant actions of their frigates, the naval service had become very popular throughout the United States. One million of dollars were appropriated annually, for eight years, to the gradual increase of the navy; nine seventy-fours†, and twelve forty-four gun ships were ordered to be built. Vacant and unappropriated lands

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* Peace with Great Britain was signed in December, 1814, at Ghent.

† The American seventy-four gun ships are as big as our first-rates, and their frigates nearly as big as ships of the line.

belonging to the United States, fit to produce oak and cedar, were to be selected for the use of the navy. The peace establishment of the marine corps was increased, and six navy yards were established. We were surprised to find Dr. Seybert complaining of a want of ship timber in America. 'Many persons (he says) believe that our stock of live oak is very considerable; but upon good authority we have been told, in 1801, that supplies of live oak from Georgia will be obtained with great difficulty, and that the larger pieces are very scarce.' In treating of naval affairs, Dr. Seybert, with a very different purpose in view, pays the following involuntary tribute to the activity and effect of our late naval warfare against the Americans.

'For a long time the majority of the people of the United States was opposed to an extensive and permanent Naval establishment: and the force authorised by the Legislature, until very lately, was intended for temporary purposes. A navy was considered to be beyond the financial means of our country; and it was supposed the people would not submit to be taxed for its support. Our brilliant success in the late war has changed the public sentiment on this subject: many persons who formerly opposed the Navy, now consider it as an essential means for our defence. The late transactions on the borders of the Chesapeak Bay cannot be forgotten; the extent of that immense estuary enabled the enemy to sail triumphant into the interior of the United States. For hundreds of miles along the shores of that great bay, our people were insulted; our towns were ravaged and destroyed; a considerable population was teased and irritated; depredations were hourly committed by an enemy who could penetrate into the bosom of the country, without our being able to molest him whilst he kept on the water. By the time a sufficient force was collected, to check his operations in one situation, his ships had already transported him to another, which was feeble, and offered a booty to him. An army could make no resistance to this mode of warfare; the people were annoyed; and they suffered in the field only to be satisfied of their inability to check those who had the dominion upon our waters. The inhabitants who were in the immediate vicinity, were not alone affected by the enemy; his operations extended their influence to our great towns on the Atlantic coast; domestic intercourse and internal commerce were interrupted, whilst that

with foreign nations was, in some instances, entirely suspended. The Treasury documents for 1814 exhibit the phenomenon of the State of Pennsylvania not being returned in the list of the exporting States. We were not only deprived of revenue, but our expenditures were very much augmented. It is probable the amount of the expenditures incurred on the borders of the Chesapeak, would have been adequate to provide naval means for the defence of those waters: the people might then have remained at home, secure from depredation in the pursuit of their tranquil occupations. The expenses of the Government, as well as of individuals, were very much augmented for every species of transportation. Every thing had to be conveyed by land carriage. Our communication with the ocean was cut off. One thousand dollars were paid for the transportation of each of the thirty-two pounder cannon from Washington city to Lake Ontario, for the public service. Our roads became almost impassable from the heavy loads which were carried over them. These facts should induce us, in times of tranquillity, to provide for the national defence, and execute such internal improvements as cannot be effected during the agitations of war.'—(p. 679.)

Expenditure.—The President of the United States receives about 6000*l.* a year; the Vice-President about 600*l.*; the deputies to Congress have 8 dollars per day, and 8 dollars for every 20 miles of journey. The First Clerk of the house of Representatives receives about 750*l.* per annum; the Secretary of State, 1200*l.*; the Postmaster-General, 750*l.*; the Chief Justice of the United States, 1000*l.*; a Minister Plenipotentiary, 2200*l.* per annum. There are, doubtless, reasons why there should be two noblemen appointed in this country as Postmasters-General, with enormous salaries, neither of whom know a twopenny post letter from a general one, and where further retrenchments are stated to be impossible. This is clearly a case to which that impossibility extends. But these are matters where a prostration of understanding is called for; and good subjects are not to reason, but to pay. If, however, we were ever to indulge in the Saxon practice of looking into our own affairs, some important documents might be derived from these American salaries. Jonathan, for instance, sees

no reason why the first clerk of his House of Commons should derive emoluments from his situation to the amount of 6000*l.* or 7000*l.* per annum; but Jonathan is vulgar and arithmetical. The total expenditure of the United States varied, between 1799 and 1811, both inclusive, from 11 to 17 millions dollars. From 1812 to 1814, both inclusive, and all these years of war with this country, the expenditure was consecutively 22, 29, and 38 millions dollars. The total expenditure of the United States, for 14 years from 1791 to 1814, was 333 millions dollars; of which, in the three last years of war with this country, from 1812 to 1814, there were expended 100 millions of dollars, of which only 35 were supplied by revenue, the rest by loans and government paper. The sum total received by the American Treasury from the 3d of March, 1789, to the 31st of March, 1816, is 354 millions dollars; of which 107 millions have been raised by loan, and 222 millions by the customs and tonnage: so that, exclusive of the revenue derived from loans, 222 parts out of 247 of the American revenue have been derived from foreign commerce. In the mind of any sensible American, this consideration ought to prevail over the few splendid actions of their half dozen frigates, which must, in a continued war, have been, with all their bravery and activity, swept from the face of the ocean by the superior force and equal bravery of the English. It would be the height of madness in America to run into another naval war with this country if it could be averted by any other means than a sacrifice of proper dignity and character. They have, comparatively, no land revenue; and, in spite of the *Franklin* and *Guerrière*, though lined with cedar and mounted with brass cannon, they must soon be reduced to the same state which has been described by Dr. Seybert, and from which they were so opportunely extricated by the treaty of Ghent. David Porter and Stephen Decatur are very brave men; but they will prove an unspeakable misfortune to their country, if they inflame Jonathan into a love of naval glory, and inspire him with any other love of war than

that which is founded upon a determination not to submit to serious insult and injury.

We can inform Jonathan what are the inevitable consequences of being too fond of glory; — TAXES *upon every article which enters into the mouth, or covers the back, or is placed under the foot — taxes upon every thing which it is pleasant to see, hear, feel, smell, or taste — taxes upon warmth, light, and locomotion — taxes on every thing on earth, and the waters under the earth — on every thing that comes from abroad, or is grown at home — taxes on the raw material — taxes on every fresh value that is added to it by the industry of man — taxes on the sauce which pampers man's appetite, and the drug that restores him to health — on the ermine which decorates the judge, and the rope which hangs the criminal — on the poor man's salt, and the rich man's spice — on the brass nails of the coffin, and the ribands of the bride — at bed or board, couchant or levant, we must pay. — The schoolboy whips his taxed top — the beardless youth manages his taxed horse, with a taxed bridle, on a taxed road: — and the dying Englishman, pouring his medicine, which has paid 7 per cent. into a spoon that has paid 15 per cent. — flings himself back upon his chintz bed, which has paid 22 per cent. — and expires in the arms of an apothecary who has paid a licence of a hundred pounds for the privilege of putting him to death. His whole property is then immediately taxed from 2 to 10 per cent. Besides the probate, large fees are demanded for burying him in the chancel; his virtues are handed down to posterity on taxed marble; and he is then gathered to his fathers — to be taxed no more.* In addition to all this, the habit of dealing with large sums will make the Government avaricious and profuse; and the system itself will infallibly generate the base vermin of spies and informers, and a still more pestilent race of political tools and retainers of the meanest and most odious description; — while the prodigious patronage which the collecting of this splendid revenue will throw into the hands of Government, will invest it with so vast an influence, and hold out such means and temptations to corruption, as all the virtue and public spirit, even of republicans, will be unable to resist.

Every wise Jonathan should remember this, when he sees the rabble huzzaing at the heels of the truly respectable Decatur, or inflaming the vanity of that still more popular leader, whose justification has lowered the character of his Government with all the civilised nations of the world.

Debt.—America owed 42 millions dollars after the revolutionary war; in 1790, 79 millions; in 1803, 70 millions; and in the beginning of January, 1812, the public debt was diminished to 45 millions dollars. After the last war with England, it had risen to 123 millions; and so it stood on the 1st of January, 1816. The total amount carried to the credit of the commissioners of the sinking fund, on the 31st of December, 1816, was about 34 millions of dollars.

Such is the land of Jonathan—and thus has it been governed. In his honest endeavours to better his situation, and in his manly purpose of resisting injury and insult, we most cordially sympathise. We hope he will always continue to watch and suspect his Government as he now does—remembering, that it is the constant tendency of those entrusted with power, to conceive that they enjoy it by their own merits, and for their own use, and not by delegation, and for the benefit of others. Thus far we are the friends and admirers of Jonathan. But he must not grow vain and ambitious; or allow himself to be dazzled by that galaxy of epithets by which his orators and newspaper scribblers endeavour to persuade their supporters that they are the greatest, the most refined, the most enlightened, and the most moral people upon earth. The effect of this is unspeakably ludicrous on this side of the Atlantic—and, even on the other, we shall imagine, must be rather humiliating to the reasonable part of the population. The Americans are a brave, industrious, and acute people; but they have hitherto given no indications of genius, and made no approaches to the heroic, either in their morality or character. They are but a recent offset indeed from England; and should make it their chief boast, for many generations to come, that they are sprung from the

same race with Bacon and Shakspeare and Newton. Considering their numbers, indeed, and the favourable circumstances in which they have been placed, they have yet done marvellously little to assert the honour of such a descent, or to show that their English blood has been exalted or refined by their republican training and institutions. Their Franklins and Washingtons, and all the other sages and heroes of their revolution, were born and bred subjects of the King of England — and not among the freest or most valued of his subjects. And, since the period of their separation, a far greater proportion of their statesmen and artists and political writers have been foreigners, than ever occurred before in the history of any civilised and educated people. During the thirty or forty years of their independence, they have done absolutely nothing for the Sciences, for the Arts, for Literature, or even for the statesman-like studies of Politics or Political Economy. Confining ourselves to our own country, and to the period that has elapsed since *they* had an independent existence, we would ask, Where are their Foxes, their Burkes, their Sheridans, their Windhams, their Horners, their Wilberforces? — where their Arkwrights, their Watts, their Davys? — their Robertsons, Blairs, Smiths, Stewarts, Paleys, and Malthuses? — their Porsons, Parrs, Burneys, or Blomfields? — their Scotts, Rogers's, Campbells, Byrons, Moores, or Crabbes? — their Siddons's, Kembles, Keans, or O'Neils? — their Wilkies, Lawrences, Chantrys? — or their parallels to the hundred other names that have spread themselves over the world from our little island in the course of the last thirty years, and blest or delighted mankind by their works, inventions, or examples? In so far as we know, there is no such parallel to be produced from the whole annals of this self-adulating race. In the four quarters of the globe, who reads an American book? or goes to an American play? or looks at an American picture or statue? What does the world yet owe to American physicians or surgeons? What new substances have their chemists discovered? or what old ones have they analysed? What new constellations

have been discovered by the telescopes of Americans? What have they done in the mathematics? Who drinks out of American glasses? or eats from American plates? or wears American coats or gowns? or sleeps in American blankets? Finally, under which of the old tyrannical governments of Europe is every sixth man a slave, whom his fellow-creatures may buy and sell and torture?

When these questions are fairly and favourably answered, their laudatory epithets may be allowed: but till that can be done, we would seriously advise them to keep clear of superlatives.

IRELAND. (E. Review, 1820.)

1. *Whitelaw's History of the City of Dublin.* 4to. Cadell and Davies.
2. *Observations on the State of Ireland, principally directed to its Agriculture and Rural Population; in a Series of Letters written on a Tour through that Country.* In 2 vols. By J. C. Curwen, Esq. M.P. London, 1818.
3. *Gamble's Views of Society in Ireland.*

These are all the late publications that treat of Irish interests in general — and none of them are of first-rate importance. Mr. Gamble's Travels in Ireland are of a very ordinary description — low scenes and low humour making up the principal part of the narrative. There are readers, however, whom it will amuse; and the reading market becomes more and more extensive, and embraces a greater variety of persons every day. Mr. Whitelaw's History of Dublin is a book of great accuracy and research, highly creditable to the industry, good sense, and benevolence of its author. Of the Travels of Mr. Christian Curwen, we hardly know what to say. He is bold and honest in his politics — a great enemy to abuses — vapid in his levity and pleasantry, and infinitely too much inclined to declaim upon commonplace topics of morality and benevolence. But, with these drawbacks, the book is not ill written; and may be advantageously read by those who are desirous of information upon the present State of Ireland.

So great, and so long has been the misgovernment of that country, that we verily believe the empire would be much stronger, if every thing was open sea between England and the Atlantic, and if *skates and codfish* swam over the fair land of Ulster. Such jobbing, such profligacy — so much direct tyranny and oppression — such an abuse of God's gifts — such a profanation of God's name for the purposes of bigotry and party spirit, cannot be exceeded

in the history of civilised Europe, and will long remain a monument of infamy and shame to England. But it will be more useful to suppress the indignation which the very name of Ireland inspires, and to consider impartially those causes which have marred this fair portion of the creation, and kept it wild and savage in the midst of improving Europe.

The great misfortune of Ireland is, that the mass of the people have been given up for a century to a handful of Protestants, by whom they have been treated as *Helots*, and subjected to every species of persecution and disgrace. The sufferings of the Catholics have been so loudly chanted in the very streets, that it is almost needless to remind our readers that, during the reigns of George I. and George II., the Irish Roman Catholics were disabled from holding any civil or military office, from voting at elections, from admission into corporations, from practising law or physic. A younger brother, by turning Protestant, might deprive his elder brother of his birth-right: by the same process, he might force his father, under the name of a liberal provision, to yield up to him a part of his landed property; and, if an eldest son, he might, in the same way, reduce his father's fee-simple to a life estate. A Papist was disabled from purchasing freehold lands—and even from holding long leases—and any person might take his Catholic neighbour's house by paying 5*l.* for it. If the child of a Catholic father turned Protestant, he was taken away from his father and put into the hands of a Protestant relation. No Papist could purchase a freehold, or lease for more than thirty years—or inherit from an intestate Protestant—nor from an intestate Catholic—nor dwell in Limerick or Galway—nor hold an advowson, nor buy an annuity for life. 50*l.* was given for discovering a popish Archbishop—30*l.* for a popish Clergyman—and 10*s.* for a Schoolmaster. No one was allowed to be trustee for Catholics; no Catholic was allowed to take more than two apprentices; no Papist to be solicitor, sheriff, or to serve on Grand Juries. Horses of Papists might be seized for the militia; for which militia Papists

were to pay double, and to find Protestant substitutes. Papists were prohibited from being present at vestries, or from being high or petty constables; and, when resident in towns, they were compelled to find Protestant watchmen. Barristers and solicitors marrying Catholics, were exposed to the penalties of Catholics. Persons plundered by privateers during a war with any Popish prince, were reimbursed by a levy on the Catholic inhabitants where they lived. All popish priests celebrating marriages contrary to 12 Geo. I. cap. 3., were to be hanged.

The greater part of these incapacities are removed, though many of a very serious and oppressive nature still remain. But the grand misfortune is, that the spirit which these oppressive Laws engendered remains. The Protestant still looks upon the Catholic as a degraded being. The Catholic does not yet consider himself upon an equality with his former tyrant and taskmaster. That religious hatred which required all the prohibiting vigilance of the law for its restraint, has found in the law its strongest support; and the spirit which the law first exasperated and embittered, continues to act long after the original *stimulus* is withdrawn. The law which prevented Catholics from serving on Grand Juries is repealed; but Catholics are not called upon Grand Juries in the proportion in which they are entitled, by their rank and fortune. The Duke of Bedford did all he could to give them the benefit of those laws which are already passed in their favour. But power is seldom entrusted in this country to one of the Duke of Bedford's liberality; and every thing has fallen back in the hands of his successors into the ancient division of the privileged and degraded castes. We do not mean to cast any reflection upon the present Secretary for Ireland, whom we believe to be upon this subject a very liberal politician, and on all subjects an honourable and excellent man. The Government under which he serves allows him to indulge in a little harmless liberality; but it is perfectly understood that nothing is intended to be done for the Catholics; that no loaves and fishes will be lost by indulgence

in Protestant insolence and tyranny; and, therefore, among the generality of Irish Protestants, insolence, tyranny, and exclusion continue to operate. However eligible the Catholic may be, he is not elected; whatever barriers may be thrown down, he does not advance a step. He was first kept out by law; he is now kept out by opinion and habit. They have been so long in chains, that nobody believes they are capable of using their hands and feet.

It is not however the only or the worst misfortune of the Catholics, that the relaxations of the law are hitherto of little benefit to them; the law is not yet sufficiently relaxed. A Catholic, as every body knows, cannot be made sheriff; cannot be in Parliament; cannot be a director of the Irish Bank; cannot fill the great departments of the law, the army, and the navy; is cut off from all the high objects of human ambition, and treated as a marked and degraded person.

The common admission now is, that the Catholics are to the Protestants in Ireland as about 4 to 1—of which Protestants, not more than *one half* belong to the Church of Ireland. This, then, is one of the most striking features in the state of Ireland. That the great mass of the population is completely subjugated and overawed by a handful of comparatively recent settlers, —in whom all the power and patronage of the country is vested, — who have been reluctantly compelled to desist from still greater abuses of authority, — and who look with trembling apprehension to the increasing liberality of the Parliament and the country towards these unfortunate persons whom they have always looked upon as their property and their prey.

Whatever evils may result from these proportions between the oppressor and the oppressed — to whatever dangers a country so situated may be considered to be exposed — these evils and dangers are rapidly increasing in Ireland. The proportion of Catholics to Protestants is infinitely greater now than it was thirty years ago, and is becoming more and more favourable to the former. By a return made to the Irish House of

Lords in 1732, the proportion of Catholics to Protestants was not 2 to 1. It is now (as we have already observed) 4 to 1; and the causes which have thus altered the proportion in favour of the Catholics are sufficiently obvious to any one acquainted with the state of Ireland. The Roman Catholic priest resides; his income entirely depends upon the number of his flock; and he must exert himself, or he starves. There is some chance of success, therefore, in *his* efforts to convert; but the Protestant clergyman, if he were equally eager, has little or no probability of persuading so much larger a proportion of the population to come over to his church. The Catholic clergyman belongs to a religion that has always been more desirous of gaining proselytes than the Protestant church; and he is animated by a sense of injury and a desire of revenge. Another reason for the disproportionate increase of Catholics is, that the Catholics will marry upon means which the Protestant considers as insufficient for marriage. A few potatoes and a shed of turf, are all that Luther has left for the Romanist; and, when the latter gets these, he instantly begins upon the great Irish manufacture of children. But a Protestant belongs to the sect that eats the fine flour, and leaves the bran to others; he must have comforts, and he does not marry till he gets them. He would be ashamed, if he were seen living as a Catholic lives. This is the principal reason why the Protestants who remain attached to their church do not increase so fast as the Catholics. But in common minds, daily scenes, the example of the majority, the power of imitation, decide their habits, religious as well as civil. A Protestant labourer who works among Catholics, soon learns to think and act and talk as they do — he is not proof against the eternal panegyric which he hears of Father O'Leary. His Protestantism is rubbed away; and he goes at last, after some little resistance, to the chapel, where he sees every body else going.

These eight Catholics not only hate the ninth man, the Protestant of the Establishment, for the unjust privileges he enjoys — not only remember that the lands of their

father were given to his father — but they find themselves forced to pay for the support of his religion. In the wretched state of poverty in which the lower orders of Irish are plunged, it is not without considerable effort that they can pay the few shillings necessary for the support of their Catholic priest; and when this is effected, a tenth of the potatoes in the garden are to be set out for the support of a persuasion, the introduction of which into Ireland they consider as the great cause of their political inferiority, and all their manifold wretchedness. In England, a labourer can procure constant employment — or he can, at the worst, obtain relief from his parish. Whether tithe operates as a tax upon him, is known only to the political economist: if he does pay it, he does not know that he pays it; and the burthen of supporting the Clergy is at least kept out of his view. But, in Ireland, the only method in which a poor man lives, is by taking a small portion of land, in which he can grow potatoes: seven or eight months out of twelve, in many parts of Ireland, there is no constant employment of the poor: and the potatoe farm is all that shelters them from absolute famine. If the Pope were to come in person, and seize upon every tenth potatoe, the poor peasant would scarcely endure it. With what patience, then, can he see it tossed into the cart of the heretic Rector, who has a church without a congregation, and a revenue without duties?

We do not say whether these things are right or wrong — whether they want a remedy at all — or what remedy they want; but we paint them in those colours in which they appear to the eye of poverty and ignorance, without saying whether those colours are false or true. Nor is the case at all comparable to that of Dissenters paying tithe in England; which case is precisely the reverse of what happens in Ireland, for it is the contribution of a very small minority to the religion of a very large majority; and the numbers on either side make all the difference in the argument. To exasperate the poor Catholic still more, the rich graziers of the parish — or the squire in his parish — pay no tithe at all for their grass land.

Agistment tithe is abolished in Ireland; and the burthen of supporting two Churches seems to devolve upon the poorer Catholics, struggling with plough and spade in small scraps of dearly-rented land. Tithes seem to be collected in a more harsh manner than they are collected in England. The minute subdivisions of land in Ireland —the little connection which the Protestant clergyman commonly has with the Catholic population of his parish, have made the introduction of tithe proctors very general —sometimes as the agent of the clergyman—sometimes as the lessee or middle-man between the clergyman and the cultivator of the land; but, in either case, practised, dexterous estimators of tithe. The English clergymen, in general, are far from exacting the whole of what is due to them, but sacrifice a little to the love of popularity, or to the dread of odium. A system of tithe-proctors established all over England (as it is in Ireland), would produce general disgust and alienation from the Established Church.

'During the administration of Lord Halifax,' says Mr. Hardy, in quoting the opinion of Lord Charlemont upon tithes paid by Catholics, 'Ireland was dangerously disturbed in its southern and northern regions. In the south principally, in the counties of Kilkenny, Limerick, Cork, and Tipperary, the White Boys now made their first appearance; those White Boys, who have ever since occasionally disturbed the public tranquillity, without any rational method having been as yet pursued to eradicate this disgraceful evil. When we consider, that the very same district has been for the long space of seven and twenty years liable to frequent returns of the same disorder into which it has continually relapsed, in spite of all the violent remedies from time to time administered by our political quacks, we cannot doubt but that some real, peculiar, and topical cause must exist; and yet, neither the removal, nor even the investigation of this cause, has ever once been seriously attempted. Laws of the most sanguinary and unconstitutional nature have been enacted; the country has been disgraced, and exasperated by frequent and bloody executions; and the gibbet, that perpetual resource of weak and cruel legislators, has groaned under the multitude of starving criminals: yet, while the cause is suffered to exist, the effects will ever follow. The amputation of limbs

will never eradicate a prurient humour, which must be sought in its source, and there remedied.'

'I wish,' continues Mr. Wakefield, 'for the sake of humanity, and for the honour of the Irish character, that the gentlemen of that country would take this matter into their serious consideration. Let them only for a moment place themselves in the situation of the half-famished cotter, surrounded by a wretched family, clamorous for food; and judge what his feelings must be, when he sees the tenth part of the produce of his potatoe garden exposed at harvest time to public *cant;* or, if he have given a promissory note for the payment of a certain sum of money, to compensate for such tithe when it becomes due, to hear the heart-rending cries of his offspring clinging round him, and lamenting for the milk of which they are deprived, by the cows being driven to the pound, to be sold to discharge the debt. Such accounts are not the creations of fancy; the facts do exist, and are but too common in Ireland. Were one of them transferred to canvas by the hand of genius, and exhibited to English humanity, that heart must be callous indeed that could refuse its sympathy. I have seen the cow, the favourite cow, driven away, accompanied by the sighs, the tears, and the imprecations of a whole family, who were paddling after, through wet and dirt, to take their last affectionate farewell of this their only friend and benefactor, at the pound gate. I have heard with emotions which I can scarcely describe, deep curses repeated from village to village as the cavalcade proceeded. I have witnessed the group pass the domain walls of the opulent grazier, whose numerous herds were cropping the most luxuriant pastures, while he was secure from any demand for the tithe of their food, looking on with the most unfeeling indifference.'—*Wakefield*, p. 486.

In Munster, where tithe of potatoes is exacted, risings against the system have constantly occurred during the last forty years. In Ulster, where no such tithe is required, these insurrections are unknown. The double church which Ireland supports, and that painful visible contribution towards it which the poor Irishman is compelled to make from his miserable pittance, is one great cause of those never-ending insurrections, burnings, murders, and robberies, which have laid waste that ill-fated country for so many years. The unfortunate consequence of the civil disabilities, and the church payments under which the Catholics labour, is a rooted antipathy to this

country. They hate the English Government from historical recollection, actual suffering, and disappointed hope; and till they are better treated, they will continue to hate it. At this moment, in a period of the most profound peace, there are twenty-five thousand of the best disciplined and best appointed troops in the world in Ireland, with bayonets fixed, presented arms, and in the attitude of present war: nor is there a man too much—nor would Ireland be tenable without them. When it was necessary last year (or thought necessary) to put down the children of Reform, we were forced to make a new levy of troops in this country—not a man could be spared from Ireland. The moment they had embarked, Peep-of-day Boys, Heart-of-Oak Boys, Twelve-o'clock Boys, Heart-of-Flint Boys, and all the bloody boyhood of the Bog of Allen, would have proceeded to the ancient work of riot, rapine, and disaffection. Ireland, in short, till her wrongs are redressed, and a more liberal policy is adopted towards her, will always be a cause of anxiety and suspicion to this country; and, in some moment of our weakness and depression, will forcibly extort what she would now receive with gratitude and exultation.

Ireland is situated close to another island of greater size, speaking the same language, very superior in civilisation, and the seat of government. The consequence of this is the emigration of the richest and most powerful part of the community—a vast drain of wealth—and the absence of all that wholesome influence which the representatives of ancient families residing upon their estates, produce upon their tenantry and dependants. Can any man imagine that the scenes which have been acted in Ireland within these last twenty years, would have taken place, if such vast proprietors as the Duke of Devonshire, the Marquis of Hertford, the Marquis of Lansdown, Earl Fitzwilliam, and many other men of equal wealth, had been in the constant habit of residing upon their Irish, as they are upon their English, estates? Is it of no consequence to the order, and the civilisation of a large district, whether the great mansion is inhabited

by an insignificant, perhaps a mischievous, attorney, in the shape of agent, or whether the first and greatest men of the United Kingdoms, after the business of Parliament is over, come with their friends and families, to exercise hospitality, to spend large revenues, to diffuse information, and to improve manners? This evil is a very serious one to Ireland; and, as far as we see, incurable. For if the present large estates were, by the dilapidation of families, to be broken to pieces and sold, others equally great would, in the free circulation of property, speedily accumulate; and the moment any possessor arrived at a certain pitch of fortune, he would probably choose to reside in the better country,—near the Parliament or the Court.

This absence of great proprietors in Ireland necessarily brings with it, or if not necessarily, has actually brought with it, the employment of middlemen, which forms one other standing and regular Irish grievance. We are well aware of all that can be said in defence of middlemen; that they stand between the little farmer and the great proprietor, as the shopkeeper does between the manufacturer and consumer; and, in fact, by their intervention, save time, and therefore expense. This may be true enough in the abstract; but the particular nature of land must be attended to. The object of the man who makes cloth is to sell his cloth at the present market, for as high a price as he can obtain. If that price is too high, it soon falls; but no injury is done to his machinery by the superior price he has enjoyed for a season — he is just as able to produce cloth with it, as if the profits he enjoyed had always been equally moderate: he has no fear, therefore, of the middleman, or of any species of moral machinery which may help to obtain for him the greatest present prices. The same would be the feeling of any one who let out a steam-engine, or any other machine, for the purposes of manufacture; he would naturally take the highest price he could get; for he might either let his machine for a price proportionate to the work it did, or the repairs, estimable with the greatest precision, might

be thrown upon the tenant; in short, he could hardly ask any rent too high for his machine which a responsible person would give; dilapidation would be so visible, and so calculable in such instances, that any secondary lease, or subletting, would be rather an increase of security than a source of alarm. Any evil from such a practice would be improbable, measurable, and remediable. In land, on the contrary, the object is not to get the highest prices absolutely, but to get the highest prices which will not injure the machine. One tenant may offer and pay double the rent of another, and in a few years leave the land in a state which will effectually bar all future offers of tenancy. It is of no use to fill a lease full of clauses and covenants; a tenant who pays more than he ought to pay, or who pays even to the last farthing which he ought to pay, will rob the land, and injure the machine, in spite of all the attornies in England. He will rob it even if he means to remain upon it — driven on by present distress, and anxious to put off the day of defalcation and arrear. The damage is often difficult of detection — not easily calculated, not easily to be proved; such for which juries (themselves perhaps farmers) will not willingly give sufficient compensation. And if this is true in England, it is much more strikingly true in Ireland, where it is extremely difficult to obtain verdicts for breaches of covenant in leases.

The only method then of guarding the machine from real injury is, by giving to the actual occupier such advantage in his contract, that he is unwilling to give it up — that he has a real interest in retaining it, and is not driven by the distresses of the present moment to destroy the future productiveness of the soil. Any rent which the landlord accepts more than this, or any system by which more rent than this is obtained, is to borrow money upon the most usurious and profligate interest — to increase the revenue of the present day by the absolute ruin of the property. Such is the effect produced by a middleman: he gives high prices that he may obtain higher from the occupier; more is

paid by the actual occupier than is consistent with the safety and preservation of the machine; the land is run out, and, in the end, that maximum of rent we have described is not obtained; and not only is the property injured by such a system, but in Ireland the most shocking consequences ensue from it. There is little manufacture in Ireland; the price of labour is low, the demand for labour irregular. If a poor man is driven, by distress of rent, from his potato garden, he has no other resource — all is lost: he will do the impossible (as the French say) to retain it; subscribe any bond, and promise any rent. The middleman has no character to lose; and he knew, when he took up the occupation, that it was one with which pity had nothing to do. On he drives; and backward the poor peasant recedes, losing something at every step, till he comes to the very brink of despair; and then he recoils and murders his oppressor, and is a *White Boy* or a *Right Boy*: — the soldier shoots him, and the judge hangs him.

In the debate which took place in the Irish House of Commons, upon the bill for preventing tumultuous risings and assemblies, on the 31st of January, 1787, the Attorney-General submitted to the House the following narrative of facts.

'The commencement,' said he, 'was in one or two parishes in the county of Kerry; and they proceeded thus. The people assembled in a Catholic chapel, and there took an oath to obey the laws of Captain Right, and to starve the clergy. They then proceeded to the next parishes, on the following Sunday, and there swore the people in the same manner; with this addition, that they (the people last sworn) should on the ensuing Sunday proceed to the chapels of their next neighbouring parishes, and swear the inhabitants of those parishes in like manner. Proceeding in this manner, they very soon went through the province of Munster. The first object was, the *reformation of tithes.* They swore not to give more than a certain price per acre; not to assist, or allow them to be assisted, in drawing the tithe, and to permit *no proctor.* They next took upon them to prevent the collection of parish cesses; next to nominate parish clerks, and in some cases curates: to say what church should or should not be repaired; and in one case to

threaten that they would burn a *new* church, if the *old* one were not given for a mass-house. At last, they proceeded to regulate the price of lands; to raise the price of labour; and to oppose the collection of the hearth money, and other taxes. Bodies of 5000 of them have been seen to march through the country unarmed, and if met by any magistrate, *they never offered the smallest rudeness or offence;* on the contrary, they had allowed persons charged with crimes to be taken from amongst them by the magistrate *alone*, unaided by any force.

'The Attorney-General said he was well acquainted with the province of Munster, and that it was impossible for human wretchedness to *exceed that of the peasantry of that province.* The unhappy tenantry were *ground to powder* by relentless landlords; that, far from being able to give the clergy their just dues, they had not food or raiment for themselves — the landlord grasped the whole; and sorry was he to add, that, not satisfied with the present extortion, some landlords had been so base as to instigate the insurgents to rob the clergy of their tithes, not in order to alleviate the distresses of the tenantry, but that they might add the clergy's share to the cruel rack-rents they already paid. The poor people of Munster lived in a *more abject state of poverty than human nature could be supposed equal to bear.*' — Grattan's Speeches, vol. i. 292.

We are not, of course, in such a discussion, to be governed by names. A middleman might be tied up, by the strongest legal restriction, as to the price he was to exact from the under-tenants, and then he would be no more pernicious to the estate than a steward. A steward might be protected in exactions as severe as the most rapacious middleman; and then, of course, it would be the same thing under another name. The practice to which we object is, the too common method in Ireland of extorting the last farthing which the tenant is willing to give for land, rather than quit it: and the machinery by which such practice is carried into effect, is that of the middleman. It is not only that it ruins the land; it ruins the people also. They are made so poor — brought so near the ground — that they can sink no lower; and burst out at last into all the acts of desperation and revenge for which Ireland is so notorious. Men who have money in their pockets, and find that they are im-

proving in their circumstances, don't do these things. Opulence, or the hope of opulence or comfort, is the parent of decency, order, and submission to the laws. A landlord in Ireland understands the luxury of carriages and horses; but has no relish for the greater luxury of surrounding himself with a moral and grateful tenantry. The absent proprietor looks only to revenue, and cares nothing for the disorder and degradation of a country which he never means to visit. There are very honourable exceptions to this charge: but there are too many living instances that it is just. The rapacity of the Irish landlord induces him to allow of the extreme division of his lands. When the daughter marries, a little portion of the little farm is broken off — another corner for Patrick, and another for Dermot — till the land is broken into sections, upon one of which an English cow could not stand. Twenty mansions of misery are thus reared instead of one. A louder cry of oppression is lifted up to Heaven; and fresh enemies to the English name and power are multiplied on the earth. The Irish gentlemen, too, extremely desirous of political influence, multiply freeholds, and split votes; and this propensity tends of course to increase the miserable redundance of living beings, under which Ireland is groaning. Among the manifold wretchedness to which the poor Irish tenant is liable, we must not pass over the practice of driving for rent. A lets land to B, who lets it to C, who lets it again to D. D pays C his rent, and C pays B. But if B fails to pay A, the cattle of B, C, D are all driven to the pound, and, after the interval of a few days, sold by auction. A general driving of this kind very frequently leads to a bloody insurrection. It may be ranked among the classical grievances of Ireland.

Potatoes enter for a great deal into the present condition of Ireland. They are much cheaper than wheat; and it is so easy to rear a family upon them, that there is no check to population from the difficulty of procuring food. The population therefore goes on with a rapidity approaching almost to that of new countries, and in a much greater ratio than the improving agriculture and

manufactures of the country can find employment for it. All degrees of all nations begin with living in pig-styes. The king or the priest first gets out of them; then the noble, then the pauper, in proportion as each class becomes more and more opulent. Better tastes arise from better circumstances; and the luxury of one period is the wretchedness and poverty of another. English peasants, in the time of Henry the Seventh, were lodged as badly as Irish peasants now are; but the population was limited by the difficulty of procuring a corn subsistence. The improvements of this kingdom were more rapid; the price of labour rose; and, with it, the luxury and comfort of the peasant, who is now decently lodged and clothed, and who would think himself in the last stage of wretchedness, if he had nothing but an iron pot in a turf house, and plenty of potatoes in it. The use of the potato was introduced into Ireland when the wretched accommodation of her own peasantry bore some proportion to the state of those accommodations all over Europe. But they have increased their population so fast, and, in conjunction with the oppressive government of Ireland retarding improvement, have kept the price of labour so low, that the Irish poor have never been able to emerge from their mud cabins, or to acquire any taste for cleanliness and decency of appearance. Mr. Curwen has the following description of Irish cottages:

'These mansions of miserable existence, for so they may truly be described, conformably to our general estimation of those indispensable comforts requisite to constitute the happiness of rational beings, are most commonly composed of two rooms on the ground floor, a most appropriate term, for they are literally on the earth; the surface of which is not unfrequently reduced a foot or more, to save the expense of so much outward walling. The one is a refectory, the other the dormitory. The furniture of the former, if the owner ranks in the upper part of the scale of scantiness, will consist of a kitchen dresser, well provided and highly decorated with crockery — not less apparently the pride of the husband than the result of female vanity in the wife: which, with a table, a chest, a few stools, and an iron pot, complete the catalogue of conveniences

generally found, as belonging to the cabin; while a spinning-wheel, furnished by the Linen Board, and a loom, ornament vacant spaces, that otherwise would remain unfurnished. In fitting up the latter, which cannot, on any occasion, or by any display, add a feather to the weight or importance expected to be excited by the appearance of the former, the inventory is limited to one, and sometimes two beds, serving for the repose of the whole family! However downy these may be to limbs impatient for rest, their coverings appeared to be very slight; and the whole of the apartment created reflections of a very painful nature. Under such privations, with a wet mud floor, and a roof in tatters, how idle the search for comforts!'— *Curwen*, i. 112, 113.

To this extract we shall add one more on the same subject.

'The gigantic figure, bare-headed before me, had a beard that would not have disgraced an ancient Israelite — he was without shoes or stockings — and almost a sans-culotte — with a coat, or rather a jacket, that appeared as if the first blast of wind would tear it to tatters. Though his garb was thus tattered, he had a manly commanding countenance. I asked permission to see the inside of his cabin, to which I received his most courteous assent. On stooping to enter at the door I was stopped, and found that permission from another was necessary before I could be admitted. A pig, which was fastened to a stake driven into the floor, with length of rope sufficient to permit him the enjoyment of sun and air, demanded some courtesy, which I showed him, and was suffered to enter. The wife was engaged in boiling thread; and by her side, near the fire, a lovely infant was sleeping, without any covering, on a bare board. Whether the fire gave additional glow to the countenance of the babe, or that Nature impressed on its unconscious cheek a blush that the lot of man should be exposed to such privations, I will not decide; but if the cause be referrible to the latter, it was in perfect unison with my own feelings. Two or three other children crowded round the mother: on their rosy countenances health seemed established in spite of filth and ragged garments. The dress of the poor woman was barely sufficient to satisfy decency. Her countenance bore the impression of a set melancholy, tinctured with an appearance of ill health. The hovel, which did not exceed twelve or fifteen feet in length, and ten in breadth, was half obscured by smoke — chimney or window I saw none; the door served the various pur-

poses of an inlet to light, and the outlet to smoke. The furniture consisted of two stools, an iron pot, and a spinning-wheel — while a sack stuffed with straw, and a single blanket laid on planks, served as a bed for the repose of the whole family. Need I attempt to describe my sensations? The statement alone cannot fail of conveying, to a mind like yours, an adequate idea of them — I could not long remain a witness to this acmé of human misery. As I left the deplorable habitation, the mistress followed me, to repeat her thanks for the trifle I had bestowed. This gave me an opportunity of observing her person more particularly. She was a tall figure, her countenance composed of interesting features, and with every appearance of having once been handsome.

'Unwilling to quit the village without first satisfying myself whether what I had seen was a solitary instance, or a sample of its general state — or whether the extremity of poverty I had just beheld had arisen from peculiar improvidence and want of management in one wretched family,— I went into an adjoining habitation, where I found a poor old woman of eighty, whose miserable existence was painfully continued by the maintenance of her granddaughter. Their condition, if possible, was more deplorable.'— *Curwen,* i. 181—183.

This wretchedness, of which all strangers who visit Ireland are so sensible, proceeds certainly, in great measure, from their accidental use of a food so cheap, that it encourages population to an extraordinary degree, lowers the price of labour, and leaves the multitudes which it calls into existence almost destitute of every thing but food. Many more live, in consequence of the introduction of potatoes; but all live in greater wretchedness. In the progress of population, the potato must of course become at last as difficult to be procured as any other food; and then let the political economist calculate what the immensity and wretchedness of a people must be, where the farther progress of population is checked by the difficulty of procuring potatoes.

The consequence of the long mismanagement and oppression of Ireland, and of the singular circumstances in which it is placed, is, that it is a semibarbarous country; — more shame to those who have thus ill-treated a fine country, and a fine people; but it is part of the

present case of Ireland. The barbarism of Ireland is evinced by the frequency and ferocity of duels, — the hereditary clannish feuds of the common people, and the fights to which they give birth, — the atrocious cruelties practised in the insurrections of the common people, — and their proneness to insurrection. The lower Irish live in a state of greater wretchedness than any other people in Europe, inhabiting so fine a soil and climate. It is difficult, often impossible, to execute the processes of law. In cases where gentlemen are concerned, it is often not even attempted. The conduct of under-sheriffs is often very corrupt.* We are afraid the magistracy of Ireland is very inferior to that of this country; the spirit of jobbing and bribery is very widely diffused, and upon occasions when the utmost purity prevails in the sister kingdom. Military force is necessary all over the country, and often for the most common and just operations of Government. The behaviour of the higher to the lower orders is much less gentle and decent than in England. Blows from superiors to inferiors are more frequent, and the punishment for such aggression more doubtful. The word *gentleman* seems, in Ireland, to put an end to most processes of law. Arrest a gentleman!!!! — take out a warrant against a gentleman — are modes of operation not very common in the administration of Irish justice. If a man strikes the meanest peasant in England, he is either knocked down in his turn, or immediately taken before a magistrate. It is impossible to live in Ireland, without perceiving the various points in which it is inferior in civilisation. Want of unity in feeling and interest among the people, — irritability, violence, and revenge, — want of comfort and cleanliness in the lower orders, — habitual disobedience to the law, — want of confidence in magistrates, — corruption, venality, the perpetual necessity of recurring to military force, — all carry back the observer to that remote and early condition of mankind, which

* The difficulty often is to catch the sheriff.

an Englishman can learn only in the pages of the antiquary or the historian. We do not draw this picture for censure, but for truth. We admire the Irish,—feel the most sincere pity for the state of Ireland,—and think the conduct of the English to that country to have been a system of atrocious cruelty and contemptible meanness. With such a climate, such a soil, and such a people, the inferiority of Ireland to the rest of Europe is directly chargeable to the long wickedness of the English Government.

A direct consequence of the present uncivilised state of Ireland is, that very little English capital travels there. The man who deals in steam-engines, and warps and woofs, is naturally alarmed by Peep-of-Day Boys, and nocturnal Carders; his object is to buy and sell as quickly and quietly as he can; and he will naturally bear high taxes and rivalry in England, or emigrate to any part of the Continent, or to America, rather than plunge into the tumult of Irish politics and passions. There is nothing which Ireland wants more than large manufacturing towns, to take off its superfluous population. But internal peace must come first, and then the arts of peace will follow. The foreign manufacturer will hardly think of embarking his capital, where he cannot be sure that his existence is safe. Another check to the manufacturing greatness of Ireland, is the scarcity—not of coal—but of good coal, cheaply raised; an article in which (in spite of papers in the Irish Transactions) they are lamentably inferior to the English.

Another consequence from some of the causes we have stated, is the extreme idleness of the Irish labourer. There is nothing of the value of which the Irish seem to have so little notion as that of time. They scratch, pick, daudle, stare, gape, and do any thing but strive and wrestle with the task before them. The most ludicrous of all human objects, is an Irishman ploughing. A gigantic figure—a seven-foot machine for turning potatoes into human nature, wrapt up in an immense great coat, and urging on two starved ponies, with dreadful imprecations, and uplifted shillala. The Irish crow discerns a

coming perquisite, and is not inattentive to the proceedings of the steeds. The furrow which is to be the depositary of the future crop, is not unlike, either in depth or regularity, to those domestic furrows which the nails of the meek and much-injured wife plough, in some family quarrel, upon the cheeks of the deservedly punished husband. The weeds seem to fall contentedly, knowing that they have fulfilled their destiny, and left behind them, for the resurrection of the ensuing spring, an abundant and healthy progeny. The whole is a scene of idleness, laziness, and poverty, of which it is impossible, in this active and enterprising country, to form the most distant conception; but strongly indicative of habits, whether secondary or original, which will long present a powerful impediment to the improvement of Ireland.

The Irish character contributes something to retard the improvements of that country. The Irishman has many good qualities: he is brave, witty, generous, eloquent, hospitable, and open-hearted; but he is vain, ostentatious, extravagant, and fond of display — light in counsel — deficient in perseverance — without skill in private or public economy — an enjoyer, not an acquirer — one who despises the slow and patient virtues — who wants the superstructure without the foundation — the result without the previous operation — the oak without the acorn and the three hundred years of expectation. The Irish are irascible, prone to debt, and to fight, and very impatient of the restraints of law. Such a people are not likely to keep their eyes steadily upon the main chance, like the Scotch or the Dutch. England strove very hard, at one period, to compel the Scotch to pay a double Church; — but Sawney took his pen and ink; and finding what a sum it amounted to, became furious, and drew his sword. God forbid the Irishman should do the same! the remedy, now, would be worse than the disease: but if the oppressions of England had been more steadily resisted a century ago, Ireland would not have been the scene of poverty, misery, and distress which it now is.

The Catholic religion, among other causes, contributes to the backwardness and barbarism of Ireland. Its debasing superstition, childish ceremonies, and the profound submission to the priesthood which it teaches, all tend to darken men's minds, to impede the progress of knowledge and inquiry, and to prevent Ireland from becoming as free, as powerful, and as rich as the sister kingdom. Though sincere friends to Catholic emancipation, we are no advocates for the Catholic religion. We should be very glad to see a general conversion to Protestantism among the Irish; but we do not think that violence, privations, and incapacities, are the proper methods of making proselytes.

Such, then, is Ireland at this period, — a land more barbarous than the rest of Europe, because it has been worse treated and more cruelly oppressed. Many of the incapacities and privations to which the Catholics were exposed, have been removed by law; but, in such instances, they are still incapacitated and deprived by custom. Many cruel and oppressive laws are still enforced against them. A ninth part of the population engrosses all the honours of the country; the other nine pay a tenth of the product of the earth for the support of a religion in which they do not believe. There is little capital in the country. The great and rich men are called by business, or allured by pleasure, into England; their estates are given up to factors, and the utmost farthing of rent extorted from the poor, who, if they give up the land, cannot get employment in manufactures, or regular employment in husbandry. The common people use a sort of food so very cheap, that they can rear families, who cannot procure employment, and who have little more of the comforts of life than food. The Irish are light-minded — want of employment has made them idle — they are irritable and brave — have a keen remembrance of the past wrongs they have suffered, and the present wrongs they are suffering, from England. The consequence of all this is, eternal riot and insurrection, a whole army of soldiers in time of profound peace,

and general rebellion whenever England is busy with other enemies, or off her guard! And thus it will be while the same causes continue to operate, for ages to come, — and worse and worse as the rapidly increasing population of the Catholics becomes more and more numerous.

The remedies are, time and justice; and that justice consists in repealing all laws which make any distinction between the two religions; in placing over the government of Ireland, not the stupid, amiable, and insignificant noblemen who have too often been sent there, but men who feel deeply the wrongs of Ireland, and who have an ardent wish to heal them; who will take care that Catholics, when eligible, shall be elected*; who will share the patronage of Ireland proportionally among the two parties, and give to just and liberal laws the same vigour of execution which has hitherto been reserved only for decrees of tyranny, and the enactments of oppression. The injustice and hardship of supporting two churches must be put out of sight, if it cannot or ought not to be cured. The political economist, the moralist, and the satirist, must combine to teach moderation and superintendence to the great Irish proprietors. Public talk and clamour may do something for the poor Irish, as it did for the slaves in the West Indies. Ireland will become more quiet under such treatment, and then more rich, more comfortable, and more civilised; and the horrid spectacle of folly and tyranny, which it at present exhibits, may in time be removed from the eyes of Europe.

There are two eminent Irishmen now in the House of Commons, Lord Castlereagh and Mr. Canning, who will subscribe to the justness of every syllable we have said upon this subject; and who have it in their power, by making it the condition of their remaining in office, to liberate their native country, and raise it to its just rank among the nations of the earth. Yet the Court buys them over, year after year, by the pomp and perquisites

* Great merit is due to the Whigs for the patronage bestowed on Catholics.

of office; and year after year they come into the House of Commons, feeling deeply, and describing powerfully, the injuries of five millions of their countrymen, — and continue members of a Government that inflicts those evils, under the pitiful delusion that it is not a Cabinet Question, — as if the scratchings and quarrellings of Kings and Queens could alone cement politicians together in indissoluble unity, while the fate and fortune of one third of the empire might be complimented away from one minister to another, without the smallest breach in their Cabinet alliance. Politicians, at least honest politicians, should be very flexible and accommodating in little things, very rigid and inflexible in great things. And is this not a great thing? Who has painted it in finer and more commanding eloquence than Mr. Canning? Who has taken a more sensible and statesmanlike view of our miserable and cruel policy, than Lord Castlereagh? You would think, to hear them, that the same planet could not contain them and the oppressors of their country, — perhaps not the same solar system. Yet for money, claret, and patronage, they lend their countenance, assistance, and friendship, to the Ministers who are the stern and inflexible enemies to the emancipation of Ireland!

Thank God that all is not profligacy and corruption in the history of that devoted people — and that the name of Irishman does not always carry with it the idea of the oppressor or the oppressed — the plunderer or the plundered — the tyrant or the slave. Great men hallow a whole people, and lift up all who live in their time. What Irishman does not feel proud that he has lived in the days of GRATTAN? who has not turned to him for comfort, from the false friends and open enemies of Ireland? who did not remember him in the days of its burnings and wastings and murders? No Government ever dismayed him — the world could not bribe him — he thought only of Ireland — lived for no other object — dedicated to her his beautiful fancy, his elegant wit, his manly courage, and all the splendour of his astonishing eloquence. He was so born, and so gifted, that poetry,

forensic skill, elegant literature, and all the highest attainments of human genius, were within his reach; but he thought the noblest occupation of a man was to make other men happy and free; and in that straight line he went on for fifty years, without one side-look, without one yielding thought, without one motive in his heart which he might not have laid open to the view of God and man. He is gone!—but there is not a single day of his honest life of which every good Irishman would not be more proud, than of the whole political existence of his countrymen,—the annual deserters and betrayers of their native land.

SPRING GUNS. (E. Review, 1821.)

The Shooter's Guide. By J. B. Johnson. 12mo. Edwards and Knibb. 1819.

When Lord Dacre (then Mr. Brand) brought into the House of Commons his bill for the amendment of the Game Laws, a system of greater mercy and humanity was in vain recommended to that popular branch of the Legislature. The interests of humanity, and the interests of the lord of the manor, were not, however, opposed to each other; nor any attempt made to deny the superior importance of the last. No such bold or alarming topics were agitated; but it was contended that, if laws were less ferocious, there would be more partridges — if the lower orders of mankind were not torn from their famllies and banished to Botany Bay, hares and pheasants would be increased in number, or, at least, not diminished. It is not, however, till after long experience, that mankind ever think of recurring to humane expedients for effecting their objects. The rulers who ride the people never think of coaxing and patting till they have worn out the lashes of their whips, and broken the rowels of their spurs. The legislators of the trigger replied, that two laws had lately passed which would answer their purpose of preserving game: the one, an act for transporting men found with arms in their hands for the purposes of killing game in the night; the other, an act for rendering the buyers of the game equally guilty with the seller, and for involving both in the same penalty. Three seasons have elapsed since the last of these laws was passed; and we appeal to the experience of all the great towns in England, whether the difficulty of procuring game is in the slightest degree increased?—whether hares, partridges, and pheasants are not purchased with as much facility as before the passing this act?—whe-

ther the price of such unlawful commodities is even in the slightest degree increased? Let the Assize and Sessions' Calendars bear witness, whether the law for transporting poachers has not had the most direct tendency to encourage brutal assaults and ferocious murders. There is hardly now a jail-delivery in which some gamekeeper has not murdered a poacher—or some poacher a gamekeeper. If the question concerned the payment of five pounds, a poacher would hardly risk his life rather than be taken; but when he is to go to Botany Bay for seven years, he summons together his brother poachers—they get brave from rum, numbers, and despair—and a bloody battle ensues.

Another method by which it is attempted to defeat the depredations of the poacher is, by setting spring guns to murder any person who comes within their reach; and it is to this last new feature in the *supposed* Game Laws, to which, on the present occasion, we intend principally to confine our notice.

We utterly disclaim all hostility to the Game Laws in general. Game ought to belong to those who feed it. All the landowners in England are fairly entitled to all the game in England. These laws are constructed upon a basis of substantial justice; but there is a great deal of absurdity and tyranny mingled with them, and a perpetual and vehement desire on the part of the country gentlemen to push the provisions of these laws up to the highest point of tyrannical severity.

'Is it lawful to put to death by a spring gun, or any other machine, an unqualified person trespassing upon your woods or fields in pursuit of game, and who has received due notice of your intention, and of the risk to which he is exposed?' This, we think, is stating the question as fairly as can be stated. We purposely exclude gardens, orchards, and all contiguity to the dwelling-house. We exclude, also, all felonious intention on the part of the deceased. The object of his expedition shall be proved to be game; and the notice he received of his danger shall be allowed to be as complete as possible. It must also be part of the case, that the spring

gun was placed there for the express purpose of defending the game, by killing or wounding the poacher, or spreading terror, or doing any thing that a reasonable man ought to know would happen from such a proceeding.

Suppose any gentleman were to give notice that all other persons must abstain from his manors; that he himself and his servants paraded the woods and fields with loaded pistols and blunderbusses, and would shoot any body who fired at a partridge; and suppose he were to keep his word, and shoot through the head some rash trespasser who defied this bravado, and was determined to have his sport:—is there any doubt that he would be guilty of murder? We suppose no resistance on the part of the trespasser; but that, the moment he passes the line of demarcation with his dogs and gun, he is shot dead by the proprietor of the land from behind a tree. If this is not murder, what is murder? We will make the case a little better for the homicide squire. It shall be night; the poacher, an unqualified person, steps over the line of demarcation with his nets and snares, and is instantly shot through the head by the pistol of the proprietor. We have no doubt that this would be murder — that it ought to be considered as murder, and punished as murder. We think this so clear, that it would be a waste of time to argue it. There is no kind of resistance on the part of the deceased; no attempt to run away; he is not even challenged: but instantly shot dead by the proprietor of the wood, for no other crime than *the intention* of killing game unlawfully. We do not suppose that any man, possessed of the elements of law and common sense, would deny this to be a case of murder, let the previous notice to the deceased have been as perfect as it could be. It is true, a trespasser in a park may be killed; but then it is when he will not render himself to the keepers, upon a hue and cry to stand to the king's peace. But deer are property, game is not; and this power of slaying deer-stealers is by the 21st Edward I., *de Malefactoribus in Parcis*, and by 3d and 4th William & Mary, c. 10. So rioters may be killed, house-burners, ravishers, felons

refusing to be arrested, felons escaping, felons breaking gaol, men resisting a civil process — may all be put to death. All these cases of justifiable homicide are laid down and admitted in our books. But who ever heard, that to pistol a poacher was justifiable homicide? It has long been decided, that it is unlawful to kill a dog who is pursuing game in a manor. 'To decide the contrary,' says Lord Ellenborough, 'would outrage reason and sense.' (Vere *v.* Lord Cawdor and King, 11 *East*, 386.) Pointers have always been treated by the legislature with great delicacy and consideration. To '*wish to be a dog, and to bay the moon*,' is not quite so mad a wish as the poet thought it.

If these things are so, what is the difference between the act of firing yourself, and placing an engine which does the same thing? In the one case, your hand pulls the trigger; in the other, it places the wire which communicates with the trigger, and causes the death of the trespasser. There is the same intention of slaying in both cases—there is precisely the same human agency in both cases; only the steps are rather more numerous in the latter case. As to the bad effects of allowing proprietors of game to put trespassers to death at once, or to set guns that will do it, we can have no hesitation in saying, that the first method, of giving the power of life and death to esquires, would be by far the most humane. For, as we have observed in a previous Essay on the Game Laws, a live armigeral spring gun would distinguish an accidental trespasser from a real poacher —a woman or a boy from a man—perhaps might spare a friend or an acquaintance — or a father of a family with ten children—or a small freeholder who voted for Administration. But this new rural artillery must destroy, without mercy and selection, every one who approaches it.

In the case of Ilot *versus* Wilks, Esq., the four judges, Abbot, Bailey, Holroyd, and Best, gave their opinions *seriatim* on points connected with this question. In this case, as reported in Chetwynd's edition of Burn's Justice, 1820, vol. ii. p. 500., Abbot C. J. observes as follows:—

'I cannot say that repeated and increasing acts of aggression may not reasonably call for increased means of defence and protection. I believe that many of the persons who cause engines of this description to be placed in their grounds, do not do so with an intention to injure any person, but really believe that the publication of notices will prevent any person from sustaining an injury; and that no person having the notice given him, will be weak and foolish enough to expose himself to the perilous consequences of his trespass. Many persons who place such engines in their grounds, do so for the purpose of preventing, by means of terror, injury to their property, rather than from any motive of doing malicious injury.'

'Increased means of defence and protection,' but increased (his Lordship should remember) from the payment of five pounds to instant death—and instant death inflicted, not by the arm of law, but by the arm of the proprietor;—could the Lord Chief Justice of the King's Bench intend to say, that the impossibility of putting an end to poaching by other means would justify the infliction of death upon the offender? Is he so ignorant of the philosophy of punishing, as to imagine he has nothing to do but to give ten stripes instead of two, a hundred instead of ten, and a thousand, if a hundred will not do? to substitute the prison for pecuniary fines, and the gallows instead of the gaol? It is impossible so enlightened a Judge can forget, that the sympathies of mankind must be consulted; that it would be wrong to break a person upon the wheel for stealing a penny loaf, and that gradations in punishments must be carefully accommodated to gradations in crime; that if poaching is punished more than mankind in general think it ought to be punished, the fault will either escape with impunity, or the delinquent be driven to desperation; that if poaching and murder are punished equally, every poacher will be an assassin. Besides, too, if the principle is right in the unlimited and unqualified manner in which the Chief Justice puts it—if defence goes on increasing with aggression, the Legislature at least must determine upon their equal pace. If an act of Parliament made it a capital offence to poach upon a manor,

as it is to commit a burglary in a dwelling-house, it might then be as lawful to shoot a person for trespassing upon your manor, as it is to kill a thief for breaking into your house. But the real question is—and so in sound reasoning his Lordship should have put it—'If the law at this moment determines the aggression to be in such a state, that it merits only a pecuniary fine after summons and proof, has any sporadic squire the right to say, that it shall be punished with death, before any summons and without any proof?'

It appears to us, too, very singular, to say, that many persons who cause engines of this description to be placed in their ground, do not do so with an intention of injuring any person, but really believe that the publication of notices will prevent any person from sustaining an injury, and that no person, having the notice given him, will be weak and foolish enough to expose himself to the perilous consequences of his trespass. But if this is the real belief of the engineer—if he thinks the mere notice will keep people away—then he must think it a mere inutility that the guns should be placed at all: if he thinks that many will be deterred, and a few come, then he must mean to shoot those few. He who believes his gun will never be called upon to do its duty, need set no gun, and trust to rumour of their being set, or being loaded, for his protection. Against the gun and the powder we have no complaint; they are perfectly fair and admissible: our quarrel is with the bullets. He who sets a *loaded* gun means it should go off if it is touched. But what signifies the mere empty wish that there may be no mischief, when I perform an action which my common sense tells me may produce the worst mischief? If I hear a great noise in the street, and fire a bullet to keep people quiet, I may not perhaps have intended to kill; I may have wished to have produced quiet by mere terror, and I may have expressed a strong hope that my object has been effected without the destruction of human life. Still I have done that which every man of sound intellect knows is likely to kill; and if any one falls from my act, I am guilty of

murder. 'Further' (says Lord Coke), 'if there be an evil intent, though that intent extendeth not to death, it is murder. Thus, if a man, knowing that many people are in the street, throw a stone over the wall, intending only to frighten them, or to give them a little hurt, and thereupon one is killed—this is murder—for he had an ill intent; though that intent extended not to death, and though he knew not the party slain.' (3 *Inst.* 57.) If a man is not mad, he must be presumed to foresee common consequences if he puts a bullet into a spring gun — he must be supposed to foresee that it will kill any poacher who touches the wire — and to that consequence he must stand. We do not suppose all preservers of game to be so bloodily inclined that they would prefer the death of a poacher to his staying away. Their object is to preserve game; they have no objection to preserve the lives of their fellow-creatures also, if both can exist at the same time; if not, the least worthy of God's creatures must fall — the rustic without a soul, — not the Christian partridge — not the immortal pheasant — not the rational woodcock, or the accountable hare.

The Chief Justice quotes the instance of glass and spikes fixed upon walls. He cannot mean to infer from this, because the law connives at the infliction of such small punishments for the protection of property, that it does allow, or ought to allow, proprietors to proceed to the punishment of death. Small means of annoying trespassers may be consistently admitted by the law, though more severe ones are forbidden, and ought to be forbidden; unless it follows, that what is good in any degree, is good in the highest degree. You may correct a servant boy with a switch; but if you bruise him sorely, you are liable to be indicted — if you kill him, you are hanged. A blacksmith corrected his servant with a bar of iron: the boy died, and the blacksmith was executed. (Grey's Case, *Kel.* 64, 65.) A woman kicked and stamped on the belly of her child — she was found guilty of murder. (1 *East, P. C.* 261.) *Si immoderate suo jure utatur, tunc reus homicidii sit.* There is,

besides, this additional difference in the two cases put by the Chief Justice, that no publication of notices can be so plain, in the case of the guns, as the sight of the glass or the spikes; for a trespasser may not believe in the notice which he receives, or he may think he shall see the gun, and so avoid it, or that he may have the good luck to avoid it, if he does not see it; whereas, of the presence of the glass or the spikes he can have no doubt; and he has no hope of placing his hand in any spot where they are not. In the one case he cuts his fingers upon full and perfect notice, the notice of his own senses; in the other case, he loses his life after a notice which he may disbelieve, and by an engine which he may hope to escape.

Mr. Justice Bailey observes, in the same case, that it is not an indictable offence to set spring guns: perhaps not. It is not an indictable offence to go about with a loaded pistol, intending to shoot any body who grins at you; but, if you do it, you are hanged: many inchoate acts are innocent, the consummation of which is a capital offence.

This is not a case where the motto applies of *Volenti non fit injuria*. The man does not will to be hurt, but he wills to get the game; and, with that rash confidence natural to many characters, believes he shall avoid the evil and gain the good. On the contrary, it is a case which exactly arranges itself under the maxim, *Quando aliquid prohibetur ex directo, prohibetur et per obliquum*. Give what notice he may, the proprietor cannot lawfully shoot a trespasser (who neither runs nor resists) with a loaded pistol; — he cannot do it *ex directo*; — how then can he do it *per obliquum*, by arranging on the ground the pistol which commits the murder?

Mr. Justice Best delivers the following opinion. His Lordship concluded as follows: —

'This case has been discussed at the bar, as if these engines were exclusively resorted to for the protection of game; but I consider them as lawfully applicable to the protection of every species of property against unlawful trespassers. But if even

they might not lawfully be used for the protection of game, I, for one, should be extremely glad to adopt such means, if they were found sufficient for that purpose; because I think it a great object that gentlemen should have a temptation to reside in the country, amongst their neighbours and tenantry, whose interests must be materially advanced by such a circumstance. The links of society are thereby better preserved, and the mutual advantage and dependence of the higher and lower classes of society, existing between each other, more beneficially maintained. We have seen, in a neighbouring country, the baneful consequences of the non-residence of the landed gentry; and in an ingenious work, lately published by a foreigner, we learn the fatal effects of a like system on the Continent. By preserving game, gentlemen are tempted to reside in the country; and, considering that the diversion of the field is the only one of which they can partake on their estates, I am of opinion that, for the purpose I have stated, it is of essential importance that this species of property should be inviolably protected.'

If this speech of Mr. Justice Best is correctly reported, it follows, that a man may put his fellow-creatures to death for any infringement of his property — for picking the sloes and blackberries off his hedges — for breaking a few dead sticks out of them by night or by day — with resistance or without resistance — with warning or without warning; — a strange method this of keeping up the links of society, and maintaining the dependence of the lower upon the higher classes. It certainly is of importance that gentlemen should reside on their estates in the country; but not that gentlemen with such opinions as these should reside. The more they are absent from the country, the less strain will there be upon those links to which the learned Judge alludes — the more firm that dependence upon which he places so just a value. In the case of Dean *versus* Clayton, Bart., the Court of Common Pleas were equally divided upon the lawfulness of killing a dog coursing a hare by means of a concealed dog-spear. We confess that we cannot see the least difference between transfixing with a spear, or placing a spear so that it will transfix; and, therefore, if Vere *versus* Lord Cawdor and King is good law, the action

could have been maintained in Dean *versus* Clayton; but the solemn consideration concerning the life of the pointer is highly creditable to all the judges. They none of them say that it is lawful to put a trespassing pointer to death under any circumstances, or that they themselves would be glad to do it; they all seem duly impressed with the recollection that they are deciding the fate of an animal faithfully ministerial to the pleasures of the upper classes of society: there is an awful desire to do their duty, and a dread of any rash and intemperate decision. Seriously speaking, we can hardly believe this report of Mr. Justice Best's speech to be correct; yet we take it from a book which guides the practice of nine tenths of all the magistrates of England. Does a Judge — a cool, calm man, in whose hands are the issues of life and death — from whom so many miserable trembling human beings await their destiny — does he tell us, and tell us in a court of justice, that he places such little value on the life of man, that he himself would plot the destruction of his fellow-creatures for the preservation of a few hares and partridges? 'Nothing which falls from me' (says Mr. Justice Bailey) 'shall have a tendency to encourage the practice.' — 'I consider them' (says Mr. Justice Best) 'as lawfully applicable to the protection of every species of property; but even if they might not lawfully be used for the protection of game, *I for one should be extremely glad to adopt them*, if they were found sufficient for that purpose.' Can any man doubt to which of these two magistrates he would rather entrust a decision on his life, his liberty, and his possessions? We should be very sorry to misrepresent Mr. Justice Best, and will give to his disavowal of such sentiments, if he does disavow them, all the publicity in our power; but we have cited his very words conscientiously and correctly, as they are given in the Law Report. We have no doubt he meant to do his duty; we blame not his motives, but his feelings and his reasoning.

Let it be observed that, in the whole of this case, we have put every circumstance in favour of the murderer.

We have supposed it to be in the night-time; but a man may be shot in the day* by a spring gun. We have supposed the deceased to be a poacher; but he may be a very innocent man, who has missed his way — an unfortune botanist, or a lover. We have supposed notice; but it is a very possible event that the dead man may have been utterly ignorant of the notice. This instrument, so highly approved of by Mr. Justice Best — this knitter together of the different orders of society — is levelled promiscuously against the guilty or the innocent, the ignorant and the informed. No man who sets such an infernal machine, believes that it can reason or discriminate; it is made to murder all alike, and it does murder all alike.

Blackstone says, that the law of England, like that of every other well-regulated community, is tender of the public peace, and careful of the lives of the subjects; 'that it will not suffer with impunity any crime to be prevented by death, *unless the same, if committed, would also be punished by death.*' (*Commentaries*, vol. iv. p. 182.) 'The law sets so high a value upon the life of a man, that it always intends some misbehaviour in the person who takes it away, unless by the command, or express permission of the law.' — 'And as to the necessity which excuses a man who kills another *se defendendo*, Lord Bacon calls even that *necessitas culpabilis.*' (*Commentaries*, vol. iv. p. 187.) So far this Luminary of the law. — But the very amusements of the rich are, in the estimation of Mr. Justice Best, of so great importance, that the poor are to be exposed to sudden death who interfere with them. There are other persons of the same opinion with this magistrate respecting the pleasures of the rich. In the last Session of Parliament a bill was passed, entitled 'An Act for the summary Punishment, in certain Cases, of Persons wilfully or maliciously damaging, or committing Trespasses on public or private Property.' *Anno primo* — (a bad

* Large damages have been given for wounds inflicted by spring guns set in a garden in the day-time, where the party wounded had no notice.

specimen of what is to happen) — *Georgii IV. Regis*, cap. 56. In this act it is provided, that 'if any person shall wilfully, *or* maliciously, commit any damage, injury, or spoil, upon any building, fence, hedge, gate, stile, guide-post, milestone, tree, wood, underwood, orchard, garden, nursery-ground, crops, vegetables, plants, land, or other matter or thing growing or being therein, or to or upon real or personal property of any nature or kind soever, he may be immediately seized by any body, without a warrant, taken before a magistrate, and fined (according to the mischief he has done) to the extent of 5*l.*; or, in default of payment, may be committed to the jail for three months.' And at the end comes a clause, exempting from the operation of this act *all mischief done in hunting, and by shooters who are qualified.* This is surely the most impudent piece of legislation that ever crept into the statute-book; and, coupled with Mr. Justice Best's declaration, constitutes the following affectionate relation between the different orders of society. Says the higher link to the lower, 'If you meddle with my game, I will immediately murder you; — if you commit the slightest injury upon my real or personal property, I will take you before a magistrate, and fine you five pounds. I am in Parliament, and you are not; and I have just brought in an act of Parliament for that purpose. But so important is it to you that my pleasures should not be interrupted, that I have exempted myself and friends from the operation of this act; and we claim the right (without allowing you any such summary remedy) of riding over your fences, hedges, gates, stiles, guide-posts, milestones, woods, underwoods, orchards, gardens, nursery-grounds, crops, vegetables, plants, lands, or other matters or things growing or being thereupon — including your children and yourselves, if you do not get out of the way.' Is there, upon earth, such a mockery of justice as an act of Parliament, pretending to protect property, sending a poor hedge-breaker to gaol, and specially exempting from its operation the accusing and the judging squire, who, at the tail of the hounds, have that morning, perhaps,

ruined as much wheat and seeds as would purchase fuel a whole year for a whole village?

It cannot be urged, in extenuation of such a murder as we have described, that the artificer of death had no particular malice against the deceased; that his object was general, and his indignation levelled against offenders in the aggregate. Every body knows that there is a malice by implication of law.

'In general, any formal design of doing mischief may be called malice; and therefore, not such killing only as proceeds from premeditated hatred and revenge against the person killed, but also, in many other cases, such as is accompanied with those circumstances that show the heart to be perversely wicked, is adjudged to be of malice prepense.' — 2 *Haw.* c. 31.

'For, where the law makes use of the term, malice aforethought, as descriptive of the crime of murder, it is not to be understood in that narrow restrained sense in which the modern use of the word *malice* is apt to lead one, a principle of malevolence to particulars; for the law, by the term malice, *malitia*, in this instance, meaneth, that the fact hath been attended with such circumstances as are the ordinary symptoms of a wicked heart, regardless of social duty, and fatally bent upon mischief.' —*Fost.* 256, 257.

Ferocity is the natural weapon of the common people. If gentlemen of education and property contend with them at this sort of warfare, they will probably be defeated in the end. If spring guns are generally set — if the common people are murdered by them, and the Legislature does not interfere, the posts of gamekeeper and lord of the manor will soon be posts of honour and danger. The greatest curse under heaven (witness Ireland) is a peasantry demoralised by the barbarity and injustice of their rulers.

It is expected by some persons, that the severe operation of these engines will put an end to the trade of a poacher. This has always been predicated of every fresh operation of severity, that it was to put an end to poaching. But if this argument is good for one thing, it is

good for another. Let the first pickpocket who is taken be hung alive by the ribs, and let him be a fortnight in wasting to death. Let us seize a little grammar boy, who is robbing orchards, tie his arms and legs, throw over him a delicate puff-paste, and bake him in a bun-pan in an oven. If poaching can be extirpated by intensity of punishment, why not all other crimes? If racks and gibbets and tenter-hooks are the best method of bringing back the golden age, why do we refrain from so easy a receipt for abolishing every species of wickedness? The best way of answering a bad argument is not to stop it, but to let it go on in its course till it leaps over the boundaries of common sense. There is a little book called *Beccaria on Crimes and Punishments*, which we strongly recommend to the attention of Mr. Justice Best. He who has not read it, is neither fit to make laws, nor to administer them when made.

As to the idea of abolishing poaching altogether, we will believe that poaching is abolished when it is found impossible to buy game; or when they have risen so greatly in price, that none but people of fortune can buy them. But we are convinced this never can and never will happen. All the traps and guns in the world will never prevent the wealth of the merchant and manufacturer from commanding the game of the landed gentleman. You may, in the pursuit of this visionary purpose, render the common people savage, ferocious, and vindictive; you may disgrace your laws by enormous punishments, and the national character by these new secret assassinations; but you will never separate the wealthy glutton from his pheasant. The best way is, to take what you want, and to sell the rest fairly and openly. This is the real spring gun and steel trap which will annihilate, not the unlawful trader, but the unlawful trade.

There is a sort of horror in thinking of a whole land filled with lurking engines of death — machinations against human life under every green tree — traps and guns in every dusky dell and bosky bourn — the *ferœ naturâ*, the lords of manors eyeing their peasantry as so

many butts and marks, and panting to hear the click of the trap, and to see the flash of the gun. How any human being, educated in liberal knowledge and Christian feeling, can doom to certain destruction a poor wretch, tempted by the sight of animals that naturally appear to him to belong to one person as well as another, we are at a loss to conceive. We cannot imagine how he could live in the same village, and see the widow and orphans of the man whose blood he had shed for such a trifle. We consider a person who could do this to be deficient in the very elements of morals — to want that sacred regard to human life which is one of the corner stones of civil society. If he sacrifices the life of man for his mere pleasures, he would do so, if he dared, for the lowest and least of his passions. He may be defended, perhaps, by the abominable injustice of the Game Laws — though we think and hope he is not. But there rests upon his head, and there is marked in his account, the deep and indelible sin of *blood-guiltiness.*

PRISONS. (E. Review, 1821.)

1. *Thoughts on the Criminal Prisons of this Country, occasioned by the Bill now in the House of Commons, for Consolidating and Amending the Laws relating to Prisons; with some Remarks on the Practice of looking to the Task-Master of the Prison rather than to the Chaplain for the Reformation of Offenders; and of purchasing the Work of those whom the Law has condemned to Hard Labour as a Punishment, by allowing them to spend a Portion of their Earnings during their Imprisonment.* By George Holford, Esq. M.P. Rivington. 1821.
2. *Gurney on Prisons.* Constable and Co. 1819.
3. *Report of Society for bettering the Condition of Prisons.* Bensley. 1820.

There are, in every county in England, large public schools, maintained at the expense of the county, for the encouragement of profligacy and vice, and for providing a proper succession of housebreakers, profligates, and thieves. They are schools, too, conducted without the smallest degree of partiality or favour; there being no man (however mean his birth, or obscure his situation,) who may not easily procure admission to them. The moment any young person evinces the slightest propensity for these pursuits, he is provided with food, clothing, and lodging, and put to his studies under the most accomplished thieves and cut-throats the county can supply. There is not, to be sure, a formal arrangement of lectures, after the manner of our Universities; but the petty larcenous stripling, being left destitute of every species of employment, and locked up with accomplished villains as idle as himself, listens to their pleasant narrative of successful crimes, and pants for the hour of freedom, that he may begin the same bold and interesting career.

This is a perfectly true picture of the prison establishments of many counties in England, and was so,

till very lately, of almost all; and the effects so completely answered the design, that, in the year 1818, there were committed to the gaols of the United Kingdom more than one hundred and seven thousand persons! * a number supposed to be greater than that of all the commitments in the other kingdoms of Europe put together.

The bodily treatment of prisoners has been greatly improved since the time of Howard. There is still, however, much to do; and the attention of good and humane people has been lately called to their state of moral discipline.

It is inconceivable to what a spirit of party this has given birth; — all the fat and sleek people — the enjoyers — the mumpsimus, and 'well as we are' people, are perfectly outrageous at being compelled to do their duty; and to sacrifice time and money to the lower orders of mankind. Their first resource was, to deny all the facts which were brought forward for the purposes of amendment; and the alderman's sarcasm of the Turkey carpet in gaols was bandied from one hard-hearted and fat-witted gentleman to another: but the advocates of prison-improvement are men in earnest — not playing at religion, but of deep feeling, and of indefatigable industry in charitable pursuits. Mr. Buxton went in company with men of the most irreproachable veracity; and found, in the heart of the metropolis, and in a prison of which the very Turkey carpet alderman was an official visiter, scenes of horror, filth, and cruelty, which would have disgraced even the interior of a slave-ship.

This dislike of innovation proceeds sometimes from the disgust excited by false humanity, canting hypocrisy, and silly enthusiasm. It proceeds also from a stupid and indiscriminate horror of change, whether of evil for good, or good for evil. There is also much party spirit in these matters. A good deal of these humane projects

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* Report of Prison Society, xiv.

and institutions originate from Dissenters. The plunderers of the public, the jobbers, and those who sell themselves to some great man, who sells himself to a greater, all scent, from afar, the danger of political change — are sensible that the correction of one abuse may lead to that of another — feel uneasy at any visible operation of public spirit and justice — hate and tremble at a man who exposes and rectifies abuses from a sense of duty — and think, if such things are suffered to be, that their candle-ends and cheese-parings are no longer safe: and these sagacious persons, it must be said for them, are not very wrong in this feeling. Providence, which has denied to them all that is great and good, has given them a fine tact for the preservation of their plunder: their real enemy is the spirit of inquiry — the dislike of wrong — the love of right — and the courage and diligence which are the concomitants of these virtues. When once this spirit is up, it may be as well directed to one abuse as another. To say you must not torture a prisoner with bad air and bad food, and to say you must not tax me without my consent, or that of my representative, are both emanations of the same principle, occurring to the same sort of understanding, congenial to the same disposition, published, protected, and enforced by the same qualities. This it is that really excites the horror against Mrs. Fry, Mr. Gurney, Mr. Bennet, and Mr. Buxton. Alarmists such as we have described have no particular wish that prisons should be dirty, gaolers cruel, or prisoners wretched; they care little about such matters either way; but all their malice and meanness is called up into action when they see secrets brought to light, and abuses giving way before the diffusion of intelligence, and the aroused feelings of justice and compassion. As for us, we have neither love of change, nor fear of it; but a love of what is just and wise, as far as we are able to find it out. In this spirit we shall offer a few observations upon prisons, and upon the publications before us.

The new law should keep up the distinction between Gaols and Houses of Correction. One of each should

exist in every county, either at a distance from each other, or in such a state of juxtaposition that they might be under the same governor. To the jail should be committed all persons accused of capital offences, whose trials would come on at the Assizes; to the house of correction, all offenders whose cases would be cognizable at the Quarter-sessions. Sentence of imprisonment in the house of correction, after trial, should carry with it hard labour; sentence of imprisonment in the jail, after trial, should imply an exemption from compulsory labour. There should be no compulsory labour in jails — only in houses of correction. In using the terms *Jail* and House of Correction, we shall always attend to these distinctions. Prisoners for trial should not only not be compelled to labour, but they should have every indulgence shown to them compatible with safety. No chains — much better diet than they commonly have — all possible access to their friends and relations — and means of earning money if they choose it. The broad and obvious distinction between prisoners before and after trial should constantly be attended to; to violate it is gross tyranny and cruelty.

The jails for men and women should be so far separated, that nothing could be seen or heard from one to the other. The men should be divided into two classes: 1*st*, those who are not yet tried; 2*dly*, those who are tried and convicted. The first class should be divided into those who are accused as misdemeanants and as felons; and each of these into first misdemeanants and second misdemeanants, men of better and worse character; and the same with felons. The second class should be divided into, 1*st*, persons condemned to death; 2*dly*, persons condemned for transportation; 3*dly*, first class of confined, or men of the best character under sentence of confinement; 4*thly*, second *confined*, or men of worse character under sentence of confinement. To these are to be added separate places for king's evidence, boys, lunatics, and places for the first reception of prisoners, before they can be examined and classed: — a chapel, hospital, yards, and workshops for such as are willing to work.

The classifications in jails will then be as follow: —

Men before Trial.	*Men after Trial.*
1*st* Misdemeanants.	Sentenced to death.
2*d* Ditto.	Ditto transportation.
1*st* Felons.	1*st* Confined.
2*d* Ditto.	2*d* Confined.

Other Divisions in a Jail.

King's Evidence.
Criminal Lunatics.
Boys.
Prisoners on their first reception.
And the same divisions for Women.

But there is a division still more important than any of these; and that is, a division into much smaller numbers than are gathered together in prisons: — 40, 50, and even 70 and 80 felons, are often placed together in one yard, and live together for months previous to their trial. Any classification of offences, while there is such a multitude living together of one class, is perfectly nugatory and ridiculous; no character can escape from corruption and extreme vice in such a school. The law ought to be peremptory against the confinement of more than fifteen persons together of the same class. Unless some measure of this kind is resorted to, all reformation in prisons is impossible.*

A very great, and a very neglected object in prisons, is Diet. There should be, in every jail and house of correction, four sorts of diet; 1*st*, Bread and water; 2*dly*, Common prison diet, to be settled by the magistrates; 3*dly*, Best prison diet, to be settled by ditto; 4*thly*, Free diet, from which spirituous liquors altogether, and fermented liquors in excess, are excluded. All prisoners, before trial, should be allowed best prison

* We should much prefer solitary imprisonment; but are at present speaking of the regulations in jails where that system is excluded.

diet, and be upon free diet, if they could afford it. Every sentence for imprisonment should expressly mention to which diet the prisoner is confined; and no other diet should be, on any account, allowed to such prisoner after his sentence. Nothing can be so preposterous, and criminally careless, as the way in which persons confined upon sentence are suffered to live in prisons. Misdemeanants, who have money in their pockets, may be seen in many of our prisons with fish, buttered veal, rump steaks, and every kind of luxury; and as the practice prevails of allowing them to purchase a pint of ale each, the rich prisoner purchases many pints of ale in the name of his poorer brethren, and drinks them himself. A jail should be a place of punishment, from which men recoil with horror — a place of real suffering, painful to the memory, terrible to the imagination; but if men can live idly, and live luxuriously, in a clean, well-aired, well-warmed, spacious habitation, is it any wonder that they set the law at defiance, and brave that magistrate who restores them to their former luxury and ease? There are a set of men well known to jailers, called *Family-men*, who are constantly returning to jail, and who may be said to spend the greater part of their life there, — up to the time when they are hanged.

Minutes of Evidence taken before Select Committee on Gaols.

'Mr. WILLIAM BEEBY, *Keeper of the New Clerkenwell Prison.* — Have you many prisoners that return to you on re-commitment? A vast number; some of them are frequently discharged in the morning, and I have them back again in the evening; or they have been discharged in the evening, and I have had them back again in the morning.'—*Evidence before the Committee of the House of Commons in* 1819, p. 278.

'FRANCIS CONST, Esq., *Chairman of the Middlesex Quarter-sessions.* — Has that opinion been confirmed by any conduct you have observed in prisoners that have come before you for trial? I only judge from the opposite thing, that, going into a place where they can be idle, and well protected from any inconveniences of the weather, and other things that poverty is open to, they are not amended at all; they laugh at it frequently, and desire to go to the House of Correction. Once or twice, in

the early part of the winter, upon sending a prisoner for two months, he has asked whether he could not stay longer, or words to that effect. It is an insulting way of saying they like it.'— *Evidence before the Committee of the House of Commons in* 1819, p. 285.

The fact is, that a thief is a very dainty gentleman. *Male parta cito dilabuntur.* He does not rob to lead a life of mortification and self-denial. The difficulty of controlling his appetites, in all probability, first led him to expenses, which made him a thief to support them. Having lost character, and become desperate, he orders crab and lobster and veal cutlets at a public house, while a poor labourer is refreshing himself with bread and cheese. The most vulnerable part of a thief is his belly; and there is nothing he feels more bitterly in confinement than a long course of water-gruel and flour-puddings. It is a mere mockery of punishment to say, that such a man shall spend his money in luxurious viands, and sit down to dinner with fetters on his feet, and fried pork in his stomach.

Restriction to diet in prisons is still more necessary, when it is remembered that it is impossible to avoid making a prison, in some respects, more eligible than the home of a culprit. It is almost always more spacious, cleaner, better ventilated, better warmed. All these advantages are inevitable on the side of the prison. The means, therefore, that remain of making a prison a disagreeable place, are not to be neglected; and of these, none are more powerful than the regulation of diet. If this is neglected, the meaning of sentencing a man to prison will be this — and it had better be put in these words —

'Prisoner at the Bar, you are fairly convicted, by a jury of your country, of having feloniously stolen two pigs, the property of Stephen Muck, farmer. The Court having taken into consideration the frequency and enormity of this offence, and the necessity of restraining it with the utmost severity of punishment, do order and adjudge that you be confined for six months in a house

larger, better, better aired, and warmer than your own, in company with 20 or 30 young persons in as good health and spirits as yourself. You need do no work; and you may have any thing for breakfast, dinner, and supper, you can buy. In passing this sentence, the Court hope that your example will be a warning to others; and that evil-disposed persons will perceive, from your suffering, that the laws of their country are not to be broken with impunity.'

As the diet, according to our plan, is always to be a part of the sentence, a Judge will, of course, consider the nature of the offence for which the prisoner is committed, as well as the quality of the prisoner: and we have before stated, that all prisoners, before trial, should be upon the best prison diet, and unrestricted as to what they could purchase, always avoiding intemperance.

These gradations of diet being fixed in all prisons, and these definitions of Jail and House of Correction being adhered to, the punishment of imprisonment may be apportioned with the greatest nicety, either by the statute, or at the discretion of the Judge, if the law chooses to give him that discretion. There will be —

Imprisonment for different degrees of time.
Imprisonment solitary, or in company, or in darkness.
In jails without labour.
In houses of correction with labour.
Imprisonment with diet on bread and water.
Imprisonment with common prison diet.
Imprisonment with best prison diet.
Imprisonment with free diet.

Every sentence of the Judge should state diet, as well as light or darkness, time, place, solitude, society, labour or ease; and we are strongly of opinion, that the punishment in prisons should be sharp and short. We would, in most cases, give as much of solitary confinement as would not injure men's minds, and as much of bread and water diet as would not injure their bodies. A return to prison should be contemplated with horror — horror, not excited by the ancient filth, disease, and extortion of

jails; but by calm, well-regulated, well-watched austerity — by the gloom and sadness wisely and intentionally thrown over such an abode. Six weeks of such sort of imprisonment would be much more efficacious than as many months of jolly company and veal cutlets.

It appears, by The Times newspaper of the 24th of June, 1821, that two persons, a man and his wife, were committed at the Surrey Sessions for three years. If this county jail is bad, to three years of idleness and good living — if it is a manufacturing jail, to three years of regular labour, moderate living, and accumulated gains. They are committed *principally* for a warning to others, partly for their own good. Would not these ends have been much more effectually answered, if they had been committed, for nine months, to solitary cells upon bread and water; the first and last month in dark cells? If this is too severe, then lessen the duration still more, and give them more light days, and fewer dark ones; but we are convinced the whole good sought may be better obtained in much shorter periods than are now resorted to.

For the purpose of making jails disagreeable, the prisoners should remain perfectly alone all night, if it is not thought proper to render their confinement entirely solitary during the whole period of their imprisonment. Prisoners dislike this—and *therefore* it should be done; it would make their residence in jails more disagreeable, and render them unwilling to return there. At present, eight or ten women sleep in a room with a good fire, pass the night in sound sleep or pleasant conversation; and this is called confinement in a prison. A prison is a place where men, after trial and sentence, should be made unhappy by public lawful enactments, not so severe as to injure the soundness of mind or body. If this is not done, prisons are a mere invitation to the lower classes to wade, through felony and larceny, to better accommodations than they can procure at home. And here, as it appears to us, is the mistake of the many excellent men who busy themselves (and wisely and humanely busy themselves) about prisons. Their first

object seems to be the reformation of the prisoners, not the reformation of the public; whereas the first object should be, the discomfort and discontent of their prisoners; that they should become a warning, feel unhappy, and resolve never to act so again as to put themselves in the same predicament; and then as much reformation as is compatible with this the better. If a man says to himself, 'This prison is a comfortable place,' while he says to the chaplain or the visitor that he will come there no more, we confess we have no great confidence in his public declaration; but if he says, 'This is a place of misery and sorrow, you shall not catch me here again,' there is much reason to believe he will be as good as his word; and he then becomes (which is of much more consequence than his own reformation) a warning to others. Hence it is we object to that spectacle of order and decorum — carpenters in one shop, tailors in another, weavers in a third, sitting down to a meal by ring of bell, and receiving a regular portion of their earnings. We are afraid it is better than real life on the other side of the wall, or so very little worse that nobody will have any fear to encounter it. In Bury jail, which is considered as a pattern jail, the prisoners under a sentence of confinement are allowed to spend their weekly earnings (two, three, and four shillings per week) in fish, tobacco, and vegetables; so states the jailer in his examination before the House of Commons — and we have no doubt it is well meant; but is it punishment? We were most struck, in reading the evidence of the Jail Committee before the House of Commons, with the opinions of the jailer of the Devizes jail, and with the practice of the Magistrates who superintend it.*

'Mr. T. BRUTTON, *Governor of the Gaol at Devizes.* — Does this confinement in solitude make prisoners more averse to return to prison? I think it does. — Does it make a strong impression upon them? I have no doubt of it. — Does it make

* The Winchester and Devizes jails seem to us to be conducted upon better principles than any other, though even these are by no means what jails should be.

them more obedient and orderly while in gaol? I have no doubt it does. — Do you consider it the most effectual punishment you can make use of? I do. — Do you think it has a greater effect upon the minds of prisoners than any apprehensions of personal punishment? I have no doubt of it. — Have you any dark cells for the punishment of refractory prisoners? I have. — Do you find it necessary occasionally to use them? Very seldom. — Have you, in any instance, been obliged to use the dark cell, in the case of the same prisoner, twice? Only on one occasion, I think. — What length of time is it necessary to confine a refractory prisoner to bring him to his senses? Less than one day. — Do you think it essential, for the purpose of keeping up the discipline of the prison, that you should have it in your power to have recourse to the punishment of dark cells? I do; I consider punishment in a dark cell for one day has a greater effect upon a prisoner than to keep him on bread and water for a month.'— *Evidence before the Committee of the House of Commons in* 1819, p. 359.

The evidence of the Governor of Gloucester jail is to the same effect.

'Mr. THOMAS CUNNINGHAM, *Keeper of Gloucester Gaol.*— Do you attribute the want of those certificates entirely to the neglect of enforcing the means of solitary confinement? I do most certainly. Sometimes, where a certificate has not been granted, and a prisoner has brought a certificate of good behaviour for one year, Sir George and the Committee ordered one pound or a guinea from the charity. — Does that arise from your apprehension that the prisoners have not been equally reformed, or only from the want of the means of ascertaining such reformation? It is for want of not knowing; and we cannot ascertain it, from their working in numbers. — They may be reformed? Yes; but we have not the means of ascertaining it. There is one thing I do which is not provided by the rules, and which is the only thing in which I deviate from the rules. When a man is committed for a month, I never give him any work; he sits in solitude, and walks in the yard by himself for air; he has no other food but his bread and water, except twice a week a pint of peas soup. I never knew an instance of a man coming in a second time, who had been committed for a month. I have done that for these seventeen or eighteen years. — What has been the result? They dread so much coming in again. If a man is committed for six weeks, we give him work. — Do you apprehend that solitary confinement for a month,

without employment, is the most beneficial means of working reform? I conceive it is. — Can it operate as the means of reform, any more than it operates as a system of punishment? It is only for small offences they commit for a month. — Would not the same effect be produced by corporal punishment? Corporal punishment may be absolutely necessary sometimes; but I do not think corporal punishment would reform them so much as solitary confinement. — Would not severe corporal punishment have the same effect? No, it would harden them more than any thing else. — Do you think benefit is derived from the opportunity of reflection afforded by solitary confinement? Yes. — And very low diet also? Yes.' — *Evidence before the Committee of the House of Commons in* 1819, p. 391.

We must quote also the evidence of the Governor of Horsley jail.

'Mr. WILLIAM STOKES, *Governor of the House of Correction at Horsley.* — Do you observe any difference in the conduct of prisoners who are employed, and those who have no employment? Yes, a good deal; I look upon it, from what judgment I can form, and I have been a long while in it, that to take a prisoner and discipline him according to the rules as the law allows, and if he have no work, that that man goes through more punishment in one month, than a man who is employed and receives a portion of his labour three months; but still I should like to have employment, because a great number of times I took men away, who have been in the habit of earning sixpence a week to buy a loaf, and put them in solitary confinement; and the punishment is a great deal more without work. — Which of the prisoners, those that have been employed, or those unemployed, do you think would go out of the prison the better men? I think, that let me have a prisoner, and I never treat any one with severity, any further than that they should be obedient, and to let them see that I will do my duty, I have reason to believe, that, if a prisoner is committed under my care, or any other man's care, to a house of correction, and he has to go under the discipline of the law, if he is in for the value of a month or six weeks, that man is in a great deal better state than though he stays for six months; he gets hardened by being in so long, from one month to another. — You are speaking now of solitude without labour; do you think he would go out better, if he had been employed during the month you speak of? No, nor half; because I never task those people, in order that they should not say I force them to do more than

they are able, that they should not slight it; for if they perform any thing in the bounds of reason, I never find fault with them: the prisoner who is employed, his time passes smooth and comfortable, and he has a proportion of his earnings, and he can buy additional diet; but if he has no labour, and kept under the discipline of the prison, it is a tight piece of punishment to go through. — Which of the two should you think most likely to return immediately to habits of labour on their own account? The dispositions of all men are not alike; but my opinion is this, if they are kept and disciplined according to the rules of the prison, and have no labour, that one month will do more than six; I am certain, that a man who is kept there without labour once, will not be very ready to come there again.' — *Evidence before the Committee of the House of Commons*, pp. 398, 399.

Mr. Gurney and Mr. Buxton both lay a great stress upon the quiet and content of prisoners, upon their subordination and the absence of all plans of escape; but, where the happiness of prisoners is so much consulted, we should be much more apprehensive of a conspiracy to break into, than to break out of, prison. The mob outside may, indeed, envy the wicked ones within; but the felon who has left, perhaps, a scolding wife, a battered cottage, and six starving children, has no disposition to escape from regularity, sufficient food, employment which saves him money, warmth, ventilation, cleanliness, and civil treatment. These symptoms, upon which these respectable and excellent men lay so much stress, are by no means proofs to us that prisons are placed upon the best possible footing.

The Governor of Bury jail, as well as Mr. Gurney, insist much upon the few prisoners who return to the jail a second time, the manufacturing skill which they acquire there, and the complete reformation of manners, for which the prisoner has afterwards thanked him the governor. But this is not the real criterion of the excellence of a jail, nor the principal reason why jails were instituted. The great point is, not the average recurrence of the same prisoners; but the paucity or frequency of commitments, upon the whole. You may make a jail such an admirable place of edu-

cation, that it may cease to be infamous to go there. Mr. Holford tells us (and a very curious anecdote it is), that parents actually accuse their children falsely of crimes, in order to get them into the Philanthropic Charity! and that it is consequently a rule with the Governors of that Charity never to receive a child upon the accusation of the parents alone. But it is quite obvious what the next step will be, if the parents cannot get their children in by fibbing. They will take good care that the child is *really* qualified for the Philanthropic, by impelling him to those crimes which are the passport to so good an education.

'If, on the contrary, the offender is to be punished simply by being placed in a prison, where he is to be well lodged, well clothed, and well fed, to be instructed in reading and writing, to receive a moral and religious education, and to be brought up to a trade; and if this prison is to be within the reach of the parents, so that they may occasionally visit their child, and have the satisfaction of knowing, from time to time, that all these advantages are conferred upon him, and that he is exposed to no hardships, although the confinement and the discipline of the prison may be irksome to the boy; yet the parents may be apt to congratulate themselves on having got him off their hands into so good a berth, and may be considered by other parents as having drawn a prize in the lottery of human life by their son's conviction. This reasoning is not theoretical, but is founded in some degree upon experience. Those who have been in the habit of attending the committee of the Philanthropic Society know, that parents have often accused their children of crimes falsely, or have exaggerated their real offences, for the sake of inducing that Society to take them; and so frequent has been this practice, that it is a rule with those who manage that Institution, never to receive an object upon the representation of its parents, unless supported by other strong testimony.'—*Holford*, pp. 44, 45.

It is quite obvious that, if men were to appear again, six months after they were hanged, handsomer, richer, and more plump than before execution, the gallows would cease to be an object of terror. But here are men who come out of jail, and say, 'Look at us — we can

read and write, we can make baskets and shoes, and we went in ignorant of every thing: and we have learnt to do without strong liquors, and have no longer any objection to work; and we did work in the jail, and have saved money, and here it is.' What is there of terror and detriment in all this? and how are crimes to be lessened if they are thus rewarded? Of schools there cannot be too many. Penitentiaries, in the hands of wise men, may be rendered excellent institutions; but a prison must be a prison—a place of sorrow and wailing; which should be entered with horror, and quitted with earnest resolution never to return to such misery; with that deep impression, in short, of the evil, which breaks out into perpetual warning and exhortation to others. This great point effected, all other reformation must do the greatest good.

There are some very sensible observations upon this point in Mr. Holford's book, who upon the whole has, we think, best treated the subject of prisons, and best understands them.

'In former times, men were deterred from pursuing the road that led to a prison, by the apprehension of encountering there disease and hunger, of being loaded with heavy irons, and of remaining without clothes to cover them, or a bed to lie on: we have done no more than what justice required in relieving the inmates of a prison from these hardships; but there is no reason that they should be freed from the fear of all other sufferings and privations. And I hope that those whose duty it is to take up the consideration of these subjects, will see, that in Penitentiaries, offenders should be subjected to separate confinement, accompanied by such work as may be found consistent with that system of imprisonment; that in Gaols or Houses of Correction, they should perform that kind of labour which the law has enjoined; and that, in prisons of both descriptions, instead of being allowed to cater for themselves, they should be sustained by such food as the rules and regulations of the establishment should have provided for them; in short, that prisons should be considered as places of punishment, and not as scenes of cheerful industry, where a compromise must be made with the prisoner's appetites to make him do the common work of a

journeyman or manufacturer, and the labours of the spinning-wheel and the loom must be alleviated by indulgence.' *

This is good sound sense; and it is a pity that it is preceded by the usual nonsense about '*the tide of blasphemy and sedition.*' If Mr. Holford is an observer of tides and currents, whence comes it that he observes only those which set one way? Whence comes it that he says nothing of the tides of canting and hypocrisy, which are flowing with such rapidity? — of abject political baseness and sycophancy — of the disposition so prevalent among Englishmen, to sell their conscience and their country to the Marquis of Londonderry for a

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* 'That I am guilty of no exaggeration in thus describing a prison conducted upon the principles now coming into fashion, will be evident to any person who will turn to the latter part of the article "Penitentiary, Millbank," in Mr. Buxton's Book on Prisons. He there states what passed in conversation between himself and the Governor of Bury gaol (which gaol, by the by, he praises as one of the three best prisons he has ever seen, and strongly recommends to our imitation at Millbank). Having observed, that the Governor of Bury gaol had mentioned his having counted 34 spinning-wheels in full activity when he left that gaol at 5 o'clock in the morning on the preceding day, Mr. Buxton proceeds as follows: — "After he had seen the Millbank Penitentiary, I asked him what would be the consequence, if the regulations there used were adopted by him? 'The consequence would be,' he replied, 'that every wheel would be stopped.'" Mr. Buxton then adds, "I would not be considered as supposing that the prisoners will altogether refuse to work at Millbank — they will work during the stated hours; but the present incentive being wanting, the labour will, I apprehend, be languid and desultory." I shall not, on my part, undertake to say that they will do as much work as will be done in those prisons in which work is the primary object; but, besides the encouragement of the portion of earnings laid up for them, they know that diligence is among the qualities that will recommend them to the mercy of the Crown, and that the want of it is, by the rules and regulations of the prison, an offence to be punished. The Governor of Bury gaol, who is a very intelligent man, must have spoken hastily, in his eagerness to support his own system, and did not, I conceive, give himself credit for as much power and authority in his prison as he really possesses. It is not to be wondered at, that the keepers of prisons should like the new system: there is less trouble in the care of a manufactory than in that of a gaol; but I am surprised to find that so much reliance is placed in argument on the declaration of some of these officers, that the prisoners are quieter where their work is encouraged, by allowing them to spend a portion of their earnings. It may naturally be expected, that offenders will be least discontented, and consequently least turbulent, where their punishment is lightest, or where, to use Mr. Buxton's own words, "by making labour productive of comfort or convenience, you do much towards rendering it agreeable;" but I must be permitted to doubt, whether these are the prisons of which men will live in most dread.'—*Holford*, pp. 78—80.

living for the second son — or a silk gown for the nephew — or for a frigate for my brother the captain? How comes our loyal carcerist to forget all these sorts of tides?

There is a great confusion, as the law now stands, in the government of jails. The justices are empowered, by several statutes, to make subordinate regulations for the government of the jails; and the Sheriff supersedes those regulations. Their respective jurisdictions and powers should be clearly arranged.

The female prisoners should be under the care of a Matron, with proper assistants. Where this is not the case, the female part of the prison is often a mere brothel for the turnkeys. Can any thing be so repugnant to all ideas of reformation, as a male turnkey visiting a solitary female prisoner? Surely, women can take care of women as effectually as men can take care of men; or, at least, women can do so properly, assisted by men. This want of a matron is a very scandalous and immoral neglect in any prison system.

The presence of female visitors, and instructors for the women, is so obviously advantageous and proper, that the offer of forming such an institution must be gladly and thankfully received by any body of magistrates. That they should feel any jealousy of such interference, is too absurd a supposition to be made or agreed upon. Such interference may not effect all that zealous people suppose it will effect; but, if it does any good, it had better be.

Irons should never be put upon prisoners before trial; after trial, we cannot object to the humiliation and disgrace which irons and a particoloured prison dress occasion. Let them be a part of solitary confinement, and let the words 'Solitary Confinement,' in the sentence, imply permission to use them. The Judge then knows what he inflicts.

We object to the office of Prison Inspector, for reasons so very obvious, that it is scarcely necessary to enumerate them. The prison inspector would, of course, have a good salary; that, in England, is never omitted. It is equally matter of course that he would be taken from

among Treasury retainers; and that he never would look at a prison. Every sort of attention should be paid to the religious instruction of these unhappy people; but the poor chaplain should be paid a little better;— every possible duty is expected from him — and he has one hundred per annum.

Whatever money is given to prisoners, should be lodged with the governor for their benefit, to be applied as the visiting magistrates point out — no other donations should be allowed or accepted.

If voluntary work before trial, or compulsory work after trial, is the system of a prison, there should be a taskmaster; and it should be remembered, that the principal object is not profit.

Wardsmen, selected in each yard among the best of the prisoners, are very serviceable. If prisoners work, they should work in silence. At all times, the restrictions upon seeing friends should be very severe; and no food should be sent from friends.

Our general system then is — that a prison should be a place of real punishment; but of known, enacted, measurable, and measured punishment. A prisoner (not for assault, or refusing to pay parish dues, but a bad felonious prisoner) should pass a part of his three months in complete darkness; the rest in complete solitude, perhaps in complete idleness (for solitary idleness leads to repentance, idleness in company to vice). He should be exempted from cold, be kept perfectly clean, have sufficient food to prevent hunger or illness, wear the prison dress and moderate irons, have no communication with any body but the officers of the prison and the magistrates, and remain otherwise in the most perfect solitude. We strongly suspect this is the way in which a bad man is to be made afraid of prisons; nor do we think that he would be less inclined to receive moral and religious instruction, than any one of seven or eight carpenters in jail, working at a common bench, receiving a part of their earnings, and allowed to purchase with them the delicacies of the season. If this system is not resorted to, the next best system is severe work, ordinary diet,

no indulgences, and as much seclusion and solitude as are compatible with work;—always remarking, that perfect sanity of mind and body are to be preserved.

To this system of severity in jails there is but one objection. The present duration of punishments was calculated for prisons conducted upon very different principles;—and if the discipline of prisons was rendered more strict, we are not sure that the duration of imprisonment would be practically shortened; and the punishments would then be quite atrocious and disproportioned. There is a very great disposition, both in Judges and Magistrates, to increase the duration of imprisonment; and, if that is done, it will be dreadful cruelty to increase the bitterness as well as the time. We should think, for instance, six months' solitary imprisonment to be a punishment of dreadful severity; but we find, from the House of Commons' Report, that prisoners are sometimes committed by county magistrates for two years* of solitary confinement. And so it may be doubted, whether it is not better to wrap up the rod in flannel, and make it a plaything, as it really now is, than to show how it may be wielded with effectual severity. For the pupil, instead of giving one or two stripes, will whip his patient to death. But if this abuse were guarded against, the real way to improve would be, now we have made prisons healthy and airy, to make them odious and austere—engines of punishment, and objects of terror.

In this age of charity and of prison improvement, there is one aid to prisoners which appears to be wholly overlooked; and that is, the means of regulating their defence, and providing them witnesses for their trial. A man is tried for murder, or for house-breaking or robbery, without a single shilling in his pocket. The nonsensical and capricious institutions of the English law prevent him from engaging counsel to speak in his defence, if he had the wealth of Crœsus; but he has no money to employ even an attorney, or to procure a single witness, or

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* House of Commons' Report, 355.

to take out a subpœna. The Judge, we are told, is his counsel;—this is sufficiently absurd; but it is not pretended that the Judge is his witness. He solemnly declares that he has three or four witnesses who could give a completely different colour to the transaction; but they are sixty or seventy miles distant, working for their daily bread, and have no money for such a journey, nor for the expense of a residence of some days in an Assize Town. They do not know even the time of the Assize, nor the modes of tendering their evidence if they could come. When every thing is so well marshalled against him on the opposite side, it would be singular if an innocent man, with such an absence of all means of defending himself, should not occasionally be hanged or transported: and accordingly we believe that such things have happened.* Let any man, immediately previous to the Assizes, visit the prisoners for trial, and see the many wretches who are to answer to the most serious accusations, without one penny to defend themselves. If it appeared probable, upon inquiry, that these poor creatures had important evidence which they could not bring into Court for want of money, would it not be a wise application of compassionate funds, to give them this fair chance of establishing their innocence? It seems to us no bad *finale* of the pious labours of those who guard the poor from ill treatment during their imprisonment, to take care that they are not unjustly hanged at the expiration of the term.

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* From the Clonmel Advertiser it appears, that John Brien, *alias* Captain Wheeler, was found guilty of murder at the late assizes for the county of Waterford. Previous to his execution he made the following confession:—

'I now again most solemnly aver, in the presence of that God by whom I will soon be judged, and who sees the secrets of my heart, that only three, viz. Morgan Brien, Patrick Brien, and my unfortunate self, committed the horrible crimes of murder and burning at Ballygarron, and that the four unfortunate men who have before suffered for them, were not in the smallest degree accessary to them. I have been the cause for which they have innocently suffered death. I have contracted a debt of justice with them — and the only and least restitution I can make them, is thus publicly, solemnly, and with death before my eyes, to acquit their memory of any guilt in the crimes for which I shall deservedly suffer!!!' — *Philanthropist*, No. 6. 208.

Pereunt et imputantur.

PRISONS. (E. Review, 1822.)

1. *The Third Report of the Committee of the Society for the Improvement of Prison Discipline, and for the Reformation of Juvenile Offenders.* London, 1821.
2. *Remarks upon Prison Discipline, &c. &c., in a Letter addressed to the Lord Lieutenant and Magistrates of the County of Essex.* By C. C. Western, Esq. M.P. London, 1821.

There never was a Society calculated, upon the whole, to do more good than the Society for the Improvement of Prison Discipline; and, hitherto, it has been conducted with equal energy and prudence. If now, or hereafter, therefore, we make any criticisms on their proceedings, these must not be ascribed to any deficiency of good will or respect. We may differ from the Society in the means —our ends, we are proud to say, are the same.

In the improvement of prisons, they consider the small number of *recommitments* as the great test of amelioration. Upon this subject we have ventured to differ from them in a late Number; and we see no reason to alter our opinion. It is a mistake, and a very serious and fundamental mistake, to suppose that the principal object in jails is the reformation of the offender. The principal object undoubtedly is, to prevent the repetition of the offence by the punishment of the offender; and, therefore, it is quite possible to conceive that the offender himself may be so kindly, gently, and agreeably led to reformation, by the efforts of good and amiable persons, that the effect of the punishment may be destroyed, at the same time that the punished may be improved. A prison my lose its terror and discredit, though the prisoner may return from it a better scholar, a better artificer, and a better man. The real and only test, in short, of a good prison system is, the diminution of offences by the terror of the punishment. If it can be shown that, in proportion as attention and expense

have been employed upon the improvement of prisons, the number of commitments has been diminished, — this indeed would be a convincing proof that such care and attention were well employed. But the very reverse is the case; the number of commitments within these last ten years having nearly doubled all over England.

The following are stated to be the committals in Norfolk county jail. From 1796 to 1815, the number averaged about 80.

In 1816	it was	134
1817	-	142
1818	-	159
1819	-	161
1820	-	223. — *Report*, p. 57.

In Staffordshire, the commitments have gradually increased from 195 in 1815, to 443 in 1820 — though the jail has been built since Howard's time, at an expense of 30,000*l.* — (*Report*, p. 67.) In Wiltshire, in a prison which has cost the county 40,000*l.*, the commitments have increased from 207 in 1817, to 504 in 1821. Within this period, to the eternal scandal and disgrace of our laws, 378 persons have been committed for Game offences — constituting a sixth part of all the persons committed; — so much for what our old friend, Mr. Justice Best, would term the unspeakable advantages of country gentlemen residing upon their own property!

When the Committee was appointed in the county of Essex, in the year 1818, to take into consideration the state of the jail and houses of correction, they found that the number of prisoners annually committed had increased, within the ten preceding years, from 559 to 1993; and there is little doubt (adds Mr. Western) of this proportion being a tolerable specimen of the whole kingdom. We are far from attributing this increase solely to the imperfection of prison discipline. Increase of population, new statutes, the extension of the breed of pheasants, landed and mercantile distress, are very operative causes. But the increase of commitments is a stronger proof against the present state of prison

discipline, than the decrease of recommitments is in its favour. We may possibly have made some progress in the art of teaching him who has done wrong, to do so no more; but there is no proof that we have learnt the more important art of deterring those from doing wrong who are doubting whether they shall do it or not, and who, of course, will be principally guided in their decision by the sufferings of those who have previously yielded to temptation.

There are some assertions in the Report of the Society, to which we can hardly give credit, — not that we have the slightest suspicion of any intentional misrepresentation, but that we believe there must be some unintentional error.

'The Ladies' Committees visiting Newgate and the Borough Compter, have continued to devote themselves to the improvement of the female prisoners, in a spirit worthy of their enlightened zeal and Christian charity. The beneficial effects of their exertions have been evinced by the progressive decrease in the number of female prisoners recommitted, which has diminished, since the visits of the Ladies to Newgate, no less than 40 per cent.'

That is, that Mrs. Fry and her friends have reclaimed forty women out of every hundred, who, but for them, would have re-appeared in jails. Nobody admires and respects Mrs. Fry more than we do; but this fact is scarcely credible; and, if accurate, ought, in justice to the reputation of the Society and its real interests, to have been thoroughly substantiated by names and documents. The ladies certainly lay claim to no such extraordinary success in their own Report quoted in the Appendix; but speak with becoming modesty and moderation of the result of their labours. The enemies of all these reforms accuse the reformers of enthusiasm and exaggeration. It is of the greatest possible consequence, therefore, that their statements should be correct, and their views practical; and that all strong assertions should be supported by strong documents. The English are a calm, reflecting people; they will

give time and money when they are convinced; but they love dates, names, and certificates. In the midst of the most heart-rending narratives, Bull requires the day of the month, the year of our Lord, the name of the parish, and the countersign of three or four respectable householders. After these affecting circumstances, he can no longer hold out; but gives way to the kindness of his nature — puffs, blubbers, and subscribes!

A case is stated in the Hertford house of correction, which so much more resembles the sudden conversions of the Methodist Magazine, than the slow and uncertain process by which repentance is produced in real life, that we are a little surprised the Society should have inserted it.

'Two notorious poachers, as well as bad men, were committed for three months, for not paying the penalty after conviction, but who, in consequence of extreme contrition and good conduct, were, at the intercession of the clergyman of their parish, released before the expiration of their term of punishment. Upon leaving the House of Correction, they declared that they had been completely brought to their senses — spoke with gratitude of the benefit they had derived from the advice of the chaplain, and promised, upon their return to their parish, that they would go to their minister, express their thanks for his interceding for them; and moreover that they would, for the future, attend their duty regularly at church. It is pleasing to add, that these promises have been faithfully fulfilled.' — *App. to Third Report*, pp. 29, 30.

Such statements prove nothing, but that the clergyman who makes them is an amiable man, and probably a college tutor. Their introduction, however, in the Report of a Society depending upon public opinion for success, is very detrimental.

It is not fair to state the recommitments of one prison, and compare them with those of another, perhaps very differently circumstanced, — the recommitments, for instance, of a county jail, where offences are generally of serious magnitude, with those of a borough, where the most trifling faults are punished. The important thing would be, to give a table of recommit-

ments, in the same prison, for a series of years, — the average of recommitments, for example, every five years in each prison for twenty years past. If the Society can obtain this, it will be a document of some importance, (though of less perhaps than they would consider it to be). At present they tell us, that the average of recommitments in certain prisons is 3 per cent.: in certain other prisons 5 per cent.: but what were they twenty years ago in the same prison? — what were they five years ago? If recommitments are to be the test, we must know whether these are becoming, *in any given prison*, more or less frequent, before we can determine whether that prison is better or worse governed than formerly. Recommitments will of course be more numerous where prisoners are received from large towns, and from the resorts of soldiers and sailors; because it is in these situations that we may expect the most hardened offenders. The different nature of the two soils which grow the crimes, must be considered before the produce gathered into prisons can be justly compared.

The quadruple column of the state of prisons for each year is a very useful and important document; and we hope, in time, the Society will give us a general and particular table of commitments and recommitments carried back for twenty or thirty years; so that the table may contain (of Gloucester jail, for instance), 1st, the greatest number it can contain; 2dly, the greatest number it did contain at any one period in each year; 3dly, its classification; 4thly, the greatest number committed in any given year; 5thly, four averages of five years each, taken from the twenty years preceding, and stating the greatest number of commitments; 6thly, the greatest number of recommitments in the year under view; and four averages of recommitments, made in the same manner as the average of the commitments; and then totals at the bottom of the columns. Tables so constructed would throw great light upon the nature and efficacy of imprisonment.

We wish the Society would pay a little more attention to the question of solitary imprisonment, both in

darkness and in light; and to the extent to which it may be carried. Mr. Western has upon this subject some ingenious ideas.

'It appears to me, that, if relieved from these impediments, and likewise from any idea of the necessity of making the labour of prisoners profitable, the detail of corrective prison discipline would not be difficult for any body to chalk out. I would first premise, that the only punishment for refractory conduct, or any misbehaviour in the gaol, should, in my opinion, be solitary confinement; and that, instead of being in a dark hole, it should be in some part of the house where they could fully see the light of day; and I am not sure that it might not be desirable in some cases, if possible, that they should see the surrounding country and moving objects at a distance, and every thing that man delights in, removed at the same time from any intercourse or word or look with any human being, and quite out of the reach of being themselves seen. I consider such confinement would be a punishment very severe, and calculated to produce a far better effect than darkness. All the feelings that are good in men would be much more likely to be kept alive; the loss of liberty, and all the blessings of life which honesty will ensure, more deeply to be felt. There would not be so much danger of any delinquent sinking into that state of sullen, insensible condition, of incorrigible obstinacy, which sometimes occurs. If he does under those circumstances, we have a right to keep him out of the way of mischief, and let him there remain. But I believe such solitary confinement as I have described, with scanty fare, would very rarely fail of its effect.'—*Western's Remarks*, pp. 59, 60.

There is a good deal in this; it is well worth the trial; and we hope the Society will notice it in their next Report.

It is very difficult to hit upon degrees; but we cannot help thinking the Society lean too much to a system of indulgence and education in jails. We shall be very glad to see them more stern and Spartan in their discipline. They recommend work, and even hard work; but they do not insist upon it, that the only work done in jails by felons should be hard, dull, and uninteresting; they do not protest against the conversion of jails into schools and manufactories. Look, for example, to 'Preston house of correction.'

'Preston house of correction is justly distinguished by the industry which prevails. Here an idle hand is rarely to be found. There were lately 150 looms in full employ, from each of which the average weekly earnings are 5*s*. About 150 pieces of cotton goods are worked off per week. A considerable proportion of the looms are of the prisoners' own manufacture. In one month, an inexperienced workman will be able to earn the cost of his gaol allowance of food. Weaving has these advantages over other prison labour: the noise of the shuttle prevents conversation, and the progress of the work constantly requires the eye. The accounts of this prison contained in the Appendix, deserve particular attention, as there appears to be a balance of clear profit to the county, from the labour of the prisoners, in the year, of 1398*l*. 9*s*. 1*d*. This sum was earned by weaving and cleaning cotton only; the prisoners being besides employed in tailoring, whitewashing, flagging, slating, painting, carpentering, and labourers' work, the earnings of which are not included in the above account.'—*Third Report*, pp. 21, 22.

'At Worcester county gaol, the system of employment is admirable. Every article of dress worn by the prisoners is made from the raw material: sacking and bags are the only articles made for sale.'—*Ib.* p. 23.

'In many prisons, the instruction of the prisoners in reading and writing has been attended with excellent effects. Schools have been formed at Bedford, Durham, Chelmsford. Winchester, Hereford, Maidstone, Leicester house of correction. Shrewsbury, Warwick, Worcester, &c. Much valuable assistance has been derived in this department from the labours of respectable individuals, especially females, acting under the sanction of the Magistrates, and direction of the chaplain.'—*Ib.* pp. 30, 31.

We again enter our decided protest against these modes of occupation in prisons; they are certainly better than mere idleness spent in society; but they are not the kind of occupations which render prisons terrible. We would banish all the looms of Preston jail, and substitute nothing but the tread-wheel, or the capstan, or some species of labour where the labourer could not see the results of his toil,—where it was as monotonous, irksome, and dull as possible,—pulling and pushing, instead of reading and writing,—no share of the profits—not a single shilling. There should be no tea and sugar,—no assemblage of female felons round

the washing-tub, — nothing but beating hemp, and pulling oakum, and pounding bricks, — no work but what was tedious, unusual, and unfeminine. Man, woman, boy and girl, should all leave the jail, unimpaired indeed in health, but heartily wearied of their residence; and taught, by sad experience, to consider it as the greatest misfortune of their lives to return to it. We have the strongest belief that the present lenity of jails, the education carried on there—the cheerful assemblage of workmen — the indulgence in diet — the shares of earnings enjoyed by prisoners, are one great cause of the astonishingly rapid increase of commitments.

Mr. Western, who entirely agrees with us upon these points, has the following judicious observations upon the severe system: —

'It may be imagined by some persons, that the rules here prescribed are too severe; but such treatment is, in my opinion, the tenderest mercy, compared with that indulgence which is so much in practice, and which directly tends to ruin, instead of saving, its unfortunate victim. This severity it is which in truth forms the sole effective means which imprisonment gives; only one mitigation therefore, if such it may be termed, can be admissible, and that is, simply to shorten the duration of the imprisonment. The sooner the prisoner comes out the better, if fully impressed with dread of what he has suffered, and communicates information to his friends what they may expect if they get there. It appears to me, indeed, that one great and primary object we ought to have in view is, generally, to shorten the duration of imprisonment, at the same time that we make it such a punishment as is likely to deter, correct, and reform; shorten the duration of imprisonment before trial, which we are called upon, by every principle of moral and political justice to do; shorten also the duration of imprisonment after trial, by the means here described; and I am satisfied our prisons would soon lose, or rather would never see, half the number of their present inhabitants. The long duration of imprisonment, where the discipline is less severe, renders it perfectly familiar, and, in consequence, not only destitute of any useful influence, but obviously productive of the worst effects; yet this is the present practice; and, I think, indeed, criminals are now sentenced to a longer period of confinement than formerly.

'The deprivation of liberty certainly is a punishment under

any circumstances; but the system generally pursued in our gaols might rather be considered as a palliative of that punishment, than to make it effectual to any good purpose. An idle life, society unrestrained, with associates of similar character and habits, better fare and lodgings in many cases, and in few, if any, worse than falls to the lot of the hardworking and industrious peasant; and very often much better than the prisoners were in the enjoyment of before they were apprehended.

'I do not know what could be devised more agreeable to all the different classes of offenders than this sort of treatment: the old hardened sinner, the juvenile offender, or the idle vagabond, who runs away and leaves a sick wife and family to be provided for by his parish, alike have little or no apprehension, at present, of any imprisonment to which they may be sentenced; and thus are the most effective means we possess to correct and reform rendered totally unavailable, and even perverted, to the more certain ruin of those who might be restored to society good and valuable members of it.

'There are, it is true, various occupations now introduced into many prisons, but which, I confess, I think of very little use; drawing and preparing straws, platting, knitting, heading pins, &c., weaving, and working at a trade even, as it is generally carried on — prisoners coaxed to the performance of it, the task easy, the reward immediate — afford rather the means of passing away the time agreeably. These occupations are indeed better than absolute idleness, notwithstanding that imprisonment may be rendered less irksome thereby. I am far from denying the advantage, still less would I be supposed to derogate from the merits of those who, with every feeling of humanity, and with indefatigable pains, in many instances, have established such means of employment; and some of them for women, with washing, &c., amount to hard labour; but I contend that, for men, they are applicable only to a house of industry, and by no means suited to the corrective discipline which should be found in a prison. Individuals are sent here to be punished, and for that sole purpose; in many cases for crimes which have induced the forfeiture of life: they are not sent to be educated, or apprenticed to a trade. The horrors of dungeon imprisonment, to the credit of the age, no longer exist. But, if no cause of dread is substituted, by what indication of common sense is it that we send criminals there at all? If prisons are to be made into places in which persons of both sexes and all ages may be well fed, clothed, lodged, educated, and taught a trade, where they may find pleasant society, and are required not to take heed for the morrow, the present inhabit-

ants should be turned out, and the most deserving and industrious of our poorest fellow subjects should be invited to take their place, which I have no doubt they would be eager to do.' — *Western*, pp. 13—17.

In these sentiments we most cordially agree. They are well worth the most serious attention of the Society.

The following is a sketch from Mr. Western's book of what a prison life should be. It is impossible to write with more good sense, and a more thorough knowledge of the subject.

'The operations of the day should begin with the greatest punctuality at a given hour; and, as soon as the prisoners have risen from their beds, they should be, according to their several classes, marched to the workhouses, where they should be kept to hard labour two hours at least; from thence they should be taken back to wash, shave, comb, and clean themselves; thence to the chapel to hear a short prayer, or the governor or deputy should read to them in their respective day-rooms; and then their breakfast, which may, altogether, occupy an hour and a half or more. I have stated, in a former part of my letter, that the hours of meals and leisure should be in solitude, in the sleeping cells of the prison; but I presume, for the moment, this may not always be practicable. I will therefore consider the case as if the classes assembled at meal-times in the different day-rooms. After breakfast they should return to hard labour for three or four hours, and then take another hour for dinner; labour after dinner two or three hours, and their supper given them to eat in solitude in their sleeping cells.

'This marching backwards and forwards to chapel and mill-house, &c., may appear objectionable, but it has not been so represented to me in the prisons where it actually now takes place; and it is, to my apprehension, materially useful in many respects. The object is to keep the prisoners in a state of constant motion, so that there shall be no lounging time or loitering, which is always favourable to mischief or cabal. For the same reason it is I propose two hours' labour the moment they are up, and before washing, &c., that there may be no time lost, and that they may begin the day by a portion of labour, which will tend to keep them quiet and obedient the remainder of it. Each interval for meal, thus occurring between labour hours, has also a tendency to render the mischief of in-

tercourse less probable, and at the same time the evening association, which is most to be apprehended in this respect, is entirely cut off. The frequent moving of the prisoners from place to place keeps the governor and sub-officers of the prison in a similar state of activity and attention, which is likewise of advantage, though their numbers should be such as to prevent their duty becoming too arduous or irksome. Their situation is not pleasant, and their responsibility is great. An able and attentive governor, who executes all his arduous duties with unremitting zeal and fidelity, is a most valuable public servant, and entitled to the greatest respect. He must be a man of no ordinary capacity, with a liberal and comprehensive mind, possessing a control over his own passions, firm and undaunted, a character that commands from those under him, instinctively, as it were, respect and regard. In vain are our buildings, and rules, and regulations, if the choice of a governor is not made an object of primary and most solicitous attention and consideration.

'It does not appear to me necessary for the prisoners to have more than three hours' leisure, inclusive of meal-times; and I am convinced the close of the day must be in solitude. Eight or ten hours will have passed in company with their fellow prisoners of the same class (for I am presuming that a separate compartment of the workhouse will be allotted to each) where, though they cannot associate to enjoy society as they would wish, no gloom of solitude can oppress them: there is more danger even then of too close an intercourse and conversation, though a ready cure is in that case to be found by a wheel put in motion, the noise of which speedily overcomes the voice. Some time after Saturday night should be allowed to them, more particularly to cleanse themselves and their clothes, and they should have a bath, cold or warm, if necessary; and on the Sunday they should be dressed in their best clothes, and the day should be spent wholly in the chapel, the cell, and the airing ground; the latter in the presence of a day-watchman, as I have described to be in practice at Warwick. I say nothing about teaching to read, write, work, &c. &c.; any proportion of time necessary for any useful purpose may be spared from the hours of labour or of rest, according to circumstances; but I do not place any reliance upon improvement in any branch of education: they would not, indeed, be there long enough. All I want them to learn is, that there exists the means of punishment for crime, and be fully impressed with dread of repetition of what they have undergone; and a short time will suffice for that purpose. Now, if each successive day was spent in this

manner, can it be doubted that the frequent commission of crime would be checked, and more done to deter, correct, and reform, than could be accomplished by any other punishment? A period of such discipline, longer or shorter, according to the nature of the offence, would surely be sufficient for any violation of the law short of murder, or that description of outrage which is likely to lead on to the perpetration of it. This sort of treatment is not to be overcome: it cannot be braved, or laughed at, or disregarded, by any force of animal spirits, however strong or vigorous of mind or body the individual may be. The dull, unvarying course of hard labour, with hard fare and seclusion, must in time become so painfully irksome, and so wear and distress him, that he will inevitably, in the end, be subdued.'—*Western*, pp. 64—69.

There is nothing in the Report of the Prison Society so good as this.

The Society very properly observe upon the badness of town jails, and the necessity for their suppression. Most towns cannot spare the funds necessary for building a good jail. Shopkeepers cannot spare the time for its superintendence; and hence it happens that town jails are almost always in a disgraceful state. The Society frequently allude to the diffusion of tracts. If education is to be continued in jails, and tracts are to be dispersed, we cannot help lamenting that the tracts, though full of good principles, are so intolerably stupid — and all apparently constructed upon the supposition, that a thief or a peccant ploughman are inferior in common sense to a boy of five years old. The story generally is, that a labourer with six children has nothing to live upon but mouldy bread and dirty water; yet nothing can exceed his cheerfulness and content — no murmurs — no discontent: of mutton he he has scarcely heard — of bacon he never dreams: furfurous bread and the water of the pool constitute his food, establish his felicity, and excite his warmest gratitude. The squire or parson of the parish always happens to be walking by, and overhears him praying for the king and the members for the county, and for all in authority; and it generally ends with their offering him a shilling, which this excellent man declares

he does not want, and will not accept! These are the pamphlets which Goodies and Noodles are dispersing with unwearied diligence. It would be a great blessing if some genius would arise who had a talent of writing for the poor. He would be of more value than many poets living upon the banks of lakes — or even (though we think highly of ourselves) of greater value than many reviewing men living in the garrets of the north.

The Society offer some comments upon the prison bill now pending, and which, unfortunately* for the cause of prison improvement, has been so long pending in the legislature. In the copy of this bill, as it stands at present, nothing is said of the limitation of numbers in any particular class. We have seen forty felons of one class in one yard before trial. If this is to continue, all prison improvement is a mere mockery. Separate sleeping cells should be enacted positively, and not in words which leave this improvement optional. If any visiting justice dissents from the majority†, it should be lawful for him to give in a separate report upon the state of the prison and prisoners to the Judge or the quarter sessions. All such reports of any visiting magistrate or magistrates, not exceeding a certain length, should be published in the county papers. The chairman's report to the Secretary of State should be published in the same manner. The great panacea is publicity: it is this which secures compliance with wise and just laws, more than all the penalties they contain for their own preservation.

We object to the reading and writing clause. A poor man, who is lucky enough to have his son committed for a felony, educates him, under such a system, for nothing; while the virtuous simpleton on the other side of the wall is paying by the quarter for these attainments. He sees clergymen and ladies busy with the larcenous pupil;

* The county of York, with a prison under presentment, has been waiting nearly three years for this bill, in order to proceed upon the improvement of their county jail.

† It would be an entertaining change in human affairs to determine every thing by *minorities*. They are almost always in the right.

while the poor lad, who respects the eighth commandment, is consigned, in some dark alley, to the frowns and blows of a ragged pedagogue. It would be the safest way, where a prisoner is kept upon bread and water alone, to enact that the allowance of bread should not be less than a pound and a half for men, and a pound for women and boys. We strongly recommend, as mentioned in a previous Number, that four sorts of diet should be enacted for every prison: 1st, Bread and water; 2d, Better prison diet; 3d, Best prison diet; 4th, Free diet — the second and third to be defined by the visiting magistrates. All sentences of imprisonment should state to which of these diets the prisoner is to be confined; and all deviation from it on the part of the prison officers should be punished with very severe penalties. The regulation of diet in a prison is a point of the very highest importance; and to ask of visiting magistrates that they should doom to bread and water a prisoner, whom the law has left at liberty to purchase whatever he has money to procure, is a degree of severity which it is hardly fair to expect from country gentlemen; and, if expected, those expectations will not be fulfilled. The whole system of diet, one of the mainsprings of all prison discipline, will get out of order, if its arrangement is left to the interference of magistrates, and not to the sentence of the Judge. Free diet and bread diet need no interpretation; and the jailer will take care to furnish the Judge with the definitions of better prison diet and best prison diet. A knowledge of the diet prescribed in a jail is absolutely necessary for the justice of the case. Diet differs so much in different prisons, that six weeks in one prison is as severe a punishment as three months in another. If any country gentleman, engaged in legislation for prisons, is inclined to undervalue the importance of these regulations, let him appeal to his own experience, and remember, in the vacuity of the country, how often he thinks of dinner, and of what there will be for dinner; and how much his amenity and courtesy for the evening depend upon the successful execution of this meal. But there is nobody so gluttonous and sensual

as a thief; and he will feel much more bitterly fetters on his mouth than his heels. It sometimes happens that a gentleman is sentenced to imprisonment, for manslaughter in a duel, or for a libel. Are visiting justices to doom such a prisoner to bread and water, or are *they* to make an invidious distinction between him and the other prisoners? The diet should be ordered by the Judge, or it never will be well ordered — or ordered at all.

The most extraordinary clause in the bill is the following:—

'And be it further enacted, that in case any criminal prisoner shall be guilty of any repeated offence against the rules of the prison, or shall be guilty of *any greater offence* which the jailer or keeper is not by this act empowered to punish, the said jailer or keeper shall report the same to the visiting justices, or one of them, for the time being; and such justices, or one of them, shall have power to inquire upon oath, and determine concerning any such offence so reported to him or them, and shall order the offender to be punished, either by moderate whipping, repeated whippings, or by close confinement, for any term not exceeding .'—*Act*, p. 21.

Upon this clause, any one justice may order repeated whippings for any offence greater than that which the jailer may punish. Our respect for the committee will only allow us to say, that we hope this clause will be reconsidered. We beg leave to add, that there should be a return to the principal Secretary of State of recommitments as well as commitments.

It is no mean pleasure to see this attention to jail-discipline travelling from England to the detestable and despotic governments of the Continent, — to see the health and life of captives admitted to be of any importance, — to perceive that human creatures in dungeons are of more consequence than rats and black beetles. All this is new — is some little gained upon tyranny; and for it we are indebted to the labours of the Prison Society. Still the state of prisons, on many parts of the Continent, is shocking beyond all description.

It is a most inconceivable piece of cruelty and absurdity in the English law, that the prisoner's counsel, when he is tried for any capital felony, is not allowed to speak for him; and this we hope the new prison bill will correct. Nothing can be more ridiculous in point of reasoning, or more atrociously cruel and unjust in point of fact. Any number of counsel may be employed to take away the poor man's life. They are at full liberty to talk as long as they like; but not a syllable is to be uttered in his defence—not a sentence to show why the prisoner is not to be hung. This practice is so utterly ridiculous to any body but lawyers (to whom nothing that is customary is ridiculous), that men not versant with courts of justice will not believe it. It is, indeed, so utterly inconsistent with the common cant of the humanity of the English law, that it is often considered to be the mistake of the narrator, rather than the imperfection of the system. We must take this opportunity, therefore, of making a few observations on this very strange and anomalous practice.

The common argument used in its defence is that the judge is counsel for the prisoner. But the defenders of this piece of cruel and barbarous nonsense must first make their election, whether they consider the prisoner to be, by this arrangement, in a better, a worse, or an equally good situation as if his counsel were allowed to plead for him. If he is in a *worse* situation, *why* is he so placed? Why is a man, in a solemn issue of life and death, deprived of any fair advantage which any suitor in any court of justice possesses? This is a plea of guilty to the charge we make against the practice; and its advocates, by such concession, are put out of court. But, if it is an advantage, or no disadvantage, whence comes it that the choice of this advantage, in the greatest of all human concerns, is not left to the party, or to his friends? If the question concerns a footpath—or a fat ox—every man may tell his own story, or employ a barrister to tell it for him. The law leaves the litigant to decide on the method most conducive to his own interest. But, when the question is whether he is to live or die, it is at once

decided for him that his counsel are to be dumb! And yet, so ignorant are men of their own interests, that there is not a single man tried who would not think it a great privilege if counsel were allowed to speak in his favour, and who would not be supremely happy to lay aside the fancied advantage of their silence. And this is true not merely of ignorant men; but there is not an Old Bailey barrister who would not rather employ another Old Bailey barrister to speak for him, than enjoy the advantage (as the phrase is) of having the judge for his counsel. But in what sense, after all, is the judge counsel for the prisoner? He states, in his summing up, facts as they have been delivered in evidence; and he tells the jury upon what points they are to decide: he mentions what facts are in favour of the prisoner, and what bear against him; and he leaves the decision to the jury. Does he do more than this in favour of the prisoner? Does he misstate? does he mislead? does he bring forward arguments on one side of the question, and omit equally important arguments on the other? If so, he is indeed counsel for the prisoner; but then who is judge? who takes care of the interests of the public? But the truth is, he does no such thing; he does merely what we have stated him to do; and would he do less, *could* he do less, if the prisoner's counsel spoke for him? If an argument was just, or an inference legitimate, he would not omit the one, or refute the other, because they had been put or drawn in the speech of the prisoner's counsel. He would be no more prejudiced against the defendant in a criminal than in a civil suit. He would select from the speeches of both counsel all that could be *fairly* urged for or against the defendant, and he would reply to their fallacious reasonings. The pure administration of justice requires of him, in either case, the same conduct. Whether the whole bar spoke for the prisoner, or whether he was left to defend himself, what can the judge do, or what ought he to do, but to state to the jury the facts as they are given in evidence, and the impression these facts have made upon his own mind? In the mean time, while the prisoner's counsel have been com-

pelled to be silent, the accuser's, the opposite party, have enjoyed an immense advantage. In considering what bears against the prisoner, the judge has heard, not only the suggestions of his own understanding, but he has been exposed to the able and artful reasoning of a practised advocate, who has been previously instructed in the case of which the judge never heard a syllable before he came into court. Suppose it to be a case depending upon circumstantial evidence; in how many new points of view may a man of genius have placed those circumstances, which would not have occurred to the judge himself! How many inferences may he have drawn, which would have been unnoticed, but for the efforts of a man whose bread and fame depend upon his exertions, and who has purposely, and on contract, flung the whole force of his understanding into one scale! In the mean time, the prisoner can say nothing, for he has not the gift of learned speech; his counsel can say nothing, though he has communicated with the prisoner, and could place the whole circumstances, perhaps, in the fairest and clearest point of view for the accused party. By the courtesy of England this is called *justice* — we in the north cannot admit of the correctness of the appellation.

It seems utterly to be forgotten, in estimating this practice, that two understandings are better than one. The judge must inevitably receive many new views against the prisoner by the speech of one counsel, and lose many views in favour of the prisoner by the silence of the other. We are not to suppose (like ladies going into court in an assize town) that the judge would have thought of every thing which the counsel against the prisoner has said, and which the counsel for the prisoner would have said. The judge, wigged and robed as he is, is often very inferior in acuteness to either of the persons who are pleading under him — a cold, slow, parchment and precedent man, without passions or præcordia, — perhaps a sturdy brawler for church and king, — or a quiet man of ordinary abilities, steadily, though perhaps conscientiously, following those in power through thick and thin — through right and wrong. Whence comes

it that the method of getting at truth, which is so excellent on all common occasions, should be considered as so improper on the greatest of all occasions, where the life of a man is concerned? If an acre of land is to be lost or won, one man says all that can be said on one side of the question — another on the other; and the jury, aided by the impartiality of the judge, decide. The wit of man can devise no better method of disentangling difficulty, exposing falsehood, and detecting truth. '*Tell me why I am hurried away to a premature death, and no man suffered to speak in my defence, when at this very moment, and in my hearing, all the eloquence of the bar, on the other side of your justice-hall, is employed in defending a path or a hedge? Is a foot of land dearer to any man than my life is to me? The civil plaintiff has not trusted the smallest part of his fate or fortune to his own efforts; and will you grant me no assistance of superior wisdom, who have suffered a long famine to purchase it — who am broken by prison — broken by chains — and so shamed by this dress of guilt, and abashed by the presence of my superiors, that I have no words which you could hear without derision — that I could not give way for a moment to the fulness and agitation of my rude heart without moving your contempt?*' So spoke a wretched creature to a judge in our hearing! and what answer could be given, but 'Jailer, take him away?'

We are well aware that a great decency of language is observed by the counsel employed against the prisoner, in consequence of the silence imposed upon the opposite counsel; but then, though there is a decency, as far as concerns impassioned declamation, yet there is no restraint, and there can be no restraint, upon the reasoning powers of a counsellor. He may put together the circumstances of an imputed crime in the most able, artful, and ingenious manner, without the slightest vehemence or passion. We have no objection to this, if any counter statement were permitted. We want only fair play. Speech for both sides, or speech for none. The first would be the wiser system; but the second would be clear from the intolerable cruelty of the present. We see no

harm that would ensue, if both advocates were to follow their own plan without restraint. But, if the feelings are to be excluded in all causes of this nature (which seems very absurd), then let the same restraint be exacted from both sides. It might very soon be established, as the etiquette of the bar, that the pleadings on both sides were expected to be calm, and to consist of reasoning upon the facts. In high treason, where the partiality of the judge and power of the court are suspected, this absurd incapacity of being heard by counsel is removed. Nobody pretends to say, in such cases, that the judge would be counsel for the prisoner; and yet, how many thousand cases are there in a free country which have nothing to do with high treason, and where the spirit of party, unknown to himself, may get possession of a judge? Suppose any trial for murder to have taken place in the Manchester riots, — will any man say that the conduct of many judges on such a question ought not to have been watched with the most jealous circumspection? Would any prisoner — would any fair mediator between the prisoner and the public — be satisfied at such a period with the axiom that the judge is counsel for the prisoner? We are not saying that there is no judge who might not be so trusted, but that all judges are not, at all times, to be so intrusted. We are not saying that any judge would wilfully do wrong; but that many might be led to do wrong by passions and prejudices of which they were unconscious; and that the real safeguard to the prisoner, the best, the only safeguard, is full liberty of speech for the counsel he has employed.

What would be the discipline of that hospital, where medical assistance was allowed in all trifling complaints, and withheld in every case of real danger? where Bailey and Halford were lavished upon stomach-aches and refused in typhus fever? where the dying patient beheld the greatest skill employed upon trifling evils of others, and was told, because his was a case of life and death, that the cook or the nurse was to be his physician?

Suppose so intolerable an abuse (as the Attorney and

Solicitor General would term it) had been established, and that a law for its correction was now first proposed, entitled an *Act to prevent the Counsel for Prisoners from being heard in their Defence ! ! !*

What evil would result from allowing counsel to be heard in defence of prisoners? Would too many people be hung from losing that valuable counsellor, the judge? or would too few people be hung? or would things remain much as they are at present? We never could get the admirers of this practice to inform us what the results would be of deviating from it; and we are the more particularly curious upon this point, because *our* practice is decidedly the reverse, and we find no other results from it than a fair administration of criminal justice. In all criminal cases that require the intervention of a jury in Scotland, a prisoner must have, 1st, a copy of the indictment, which must contain a minute specification of the offence charged; 2dly, a list of witnesses; 3dly, a list of the assize; and, 4thly, in every question that occurs, and in all addresses to the jury, the prisoner's counsel has the last word. Where is the boasted mercy of the English law after this?

The truth is, it proceeds from the error which, in all dark ages, pervades all codes of laws, of confounding the accused with the guilty. In the early part of our state trials, the prisoners were not allowed to bring evidence against the witnesses of the crown. For a long period after this, the witnesses of the prisoner were not suffered to be examined upon oath. One piece of cruelty and folly has given way after another. Each has been defended by the Attorney and Solicitor General for the time, as absolutely necessary to the existence of the state, and the most perfect performance of our illustrious ancestors. The last grand hope of every foolish person is the silence of the prisoner's counsel. In the defence of this, it will be seen what stupidity driven to despair can achieve. We beg pardon for this digression; but flesh and blood cannot endure the nonsense of lawyers upon this subject.

The Society have some very proper remarks upon the

religious instructions of the chaplain — an appointment of vast importance and utility; unfortunately very ill paid, and devolving entirely upon the lower clergy. It is said that the present Bishop of Gloucester, Dr. Ryder, goes into jails, and busies himself with the temporal wretchedness and the eternal welfare of the prisoners. If this is so, it does him great honour, and is a noble example to all ranks of clergy who are subject to him. Above all, do not let us omit the following beautiful anecdote, while we are talking of good and pious men.

'The Committee cannot refrain from extracting from the Report of the Paris Society, the interesting anecdote of the excellent Père Joussony, who being sent, by the Consul at Algiers, to minister to the slaves, fixed his residence in their prison; and, during a period of thirty years, never quitted his post. Being compelled to repair to France, for a short period, he returned again to the prison, and at length resigned his breath in the midst of those for whose interests he had laboured, and who were dearer to him than life.'— *Report*, p. 30.

It seems to be a very necessary part of the prison system, that any poor person, when acquitted, should be passed to his parish; and that all who are acquitted should be *immediately* liberated. At present, a prisoner, after acquittal, is not liberated till the Grand Jury are dismissed *, in case (as it is said) any more bills should be preferred against him. This is really a considerable hardship; and we do not see, upon the same principle, why the prisoner may not be detained for another assize. To justify such a practice, notice should, at all events, be given to the jailer of intention to prefer other charges against him. To detain a man who is acquitted of all of which he has been accused, and who is accused of nothing more, merely because he *may be accused of something more*, seems to be a great perversion of justice. The greatest of all prison improvements, however, would be, the delivery of jails four times in the year. It would save expense; render justice more terrible, by rendering it more prompt; facilitate classification, by lessening

* This has since been done away with.

numbers; keep constantly alive, in the minds of wicked men, the dread of the law; and diminish the unjust sufferings of those who, after long imprisonment, are found innocent.

'From documents,' says Mr. Western, 'upon the table of the House of Commons in 1819, I drew out an account, which I have already adverted to in part, but which I shall restate here, as it places, in a strong point of view, the extent of injustice, and inconsistency too, arising out of the present system. It appeared, that at the Maidstone Lent Assizes of that year there were one hundred and seventy-seven prisoners for trial; of these seventeen were in prison before the 1st of October, eighty-three before the 1st of January, the shortest period of confinement before trial being six months of the former, three months of the latter. Nothing can show us more plainly the injustice of such confinement, than the known fact of six months' imprisonment being considered a sufficient punishment for half the felonies that are committed; but the case is stronger, when we consider the number acquitted; seventeen of the twenty-seven first mentioned were acquitted, nine of the seventeen were discharged, not being prosecuted, or having no bill found against them. On the other side it appeared, that twenty-five convicted felons were sentenced to six months' imprisonment, or under, the longest period of whose confinement did not therefore exceed the shortest of the seventeen acquitted, or that of the nine, against whom no charge was adduced; there were three, who, after being about seven months in prison, were then discharged, whilst various convicted felons suffered six sevenths only of the punishment, including the time before trial as well as after condemnation. By the returns from the Lent Assizes at Chelmsford, the same year, the cases were not less striking than those of Maidstone: the total number was one hundred and sixty-six; of these, twenty-five were in prison before the 1st of October, of whom eleven were acquitted, and of these eleven, six were discharged without any indictment preferred; two were in prison eight months; three, seven months and fifteen days; three, six months and fifteen days. On the other hand, sixteen convicted of felony were considered to be sufficiently punished by imprisonment under six months. Upon the whole, it appeared that four hundred and five persons had been in gaol before the 1st of October, whilst eight hundred convicted felons were sentenced to a lighter punishment, to a shorter duration of imprisonment, than these four hundred and five had actually undergone.

'It is a curious fact, that, upon an average, more than one third of the total number committed for trial are acquitted. In the seven years ending 1819, seventy-two thousand two hundred and sixteen persons were committed; of these, fourteen thousand two hundred and ninety-one were acquitted on trial, eleven thousand two hundred and seventy-four were discharged, there being no prosecutions, or no bills found against them. This large proportion of acquittals aggravates the evil and injustice of long confinement before trial; but were it otherwise, what possible right can we have to detain a man in custody six months, upon any charge exhibited against him, before he is brought to trial? What excuse or palliation can be found for so barbarous a violation of all the principles of justice and humanity? How contemptible it is, by way of defence, to talk of the inexpediency of increasing the number of the judges, the expense, inconvenience, trouble, &c.! It is wrong to contend with such arguments against the unanswerable claims of justice, as it is only to admit they are entitled to weight. The fact is, we are so completely under the influence of habitual respect for established practice, that we do not stop to question the possibility of the existence of any serious defects in the administration of the law that can be capable of remedy. The public attention has never been earnestly and steadily fixed and devoted to the attainment of a better system.' — *Western*, pp. 80—83.

The public cannot be too grateful to Mr. Western for his labours on this subject. We strongly recommend his Tract for general circulation. It is full of stout good sense, without one particle of nonsense or fanaticism;—good English stuff, of the most improved and best sort. Lord Londonderry has assented to the measure; and his assent does him and the Government very great credit. It is a measure of first-rate importance. The multiplicity of imprisonments is truly awful.

Within the distance of ten miles round London, thirty-one fairs are annually held, which continue eighty days within the space of seven months. The effect of these fairs, in filling the prisons of the metropolis, it is easy to imagine; and the topic is very wisely and properly brought forward by the Society.

Nothing can be so absurd as the reasoning used about *flash houses*. They are suffered to exist, it seems, be-

cause it is easy to the officers of justice to find, in such places, the prisoners of whom they are in search! But the very place where the thief is found is most probably the place which made him a thief. If it facilitates the search, it creates the necessity for searching, and multiplies guilt while it promotes detection. Wherever thieves are known to haunt, that place should be instantly purged of thieves.

We have pushed this article to a length which will prevent us from dwelling upon that part of the plan of the Prison Society which embraces the reformation of juvenile delinquents, of whom, it is calculated, there are not less than 8000 in London who gain their livelihood by thieving. To this subject we may perhaps refer in some future Number. We must content ourselves at present with a glimpse at the youthful criminals of the metropolis.

'Upon a late occasion (in company with Mr. Samuel Hoare, the Chairman of the Society for the Reform of Juvenile Delinquents), I visited, about midnight, many of those receptacles of thieves which abound in this metropolis. We selected the night of that day in which an execution had taken place; and our object was, to ascertain whether that terrible demonstration of rigour could operate even a short suspension of iniquity, and keep for a single night the votaries of crime from their accustomed orgies. In one room, I recollect, we found a large number of children of both sexes, the oldest under eighteen years of age, and in the centre of these a man who had been described to me by the Police as one of the largest sellers of forged Bank-notes. At another part, we were shown a number of buildings, into which only children were allowed to enter, and in which, if you could obtain admission, which you cannot, you would see scenes of the most flagrant, the most public, and the most shocking debauchery. Have I not, then, a right to say, that you are growing crimes at a terrible rate, and producing those miscreants who are to disturb the public peace, plunder the public property, and to become the scourge and the disgrace of the country?'—*Buxton*, pp. 66, 67.

Houses dedicated to the debauchery of children, where it is impossible to enter! ! ! Whence comes this impossibility?

To show that their labours are not needlessly continued, the Society make the following statement of the present state of prisons: —

'But although these considerations are highly encouraging, there is yet much to accomplish in this work of national improvement. So extensive are the defects of classification, that in thirty gaols, constructed for the confinement of 2985 persons, there were, at one time in the last year, no fewer than 5837 prisoners; and the whole number imprisoned in those gaols, during that period, amounted to 26,703. There are yet prisons where idleness and its attendant evils reign unrestrained — where the sexes are not separated — where all distinctions of crime are confounded — where few can enter, if uncorrupted, without pollution; and, if guilty, without incurring deeper stains of criminality. — There are yet prisons which receive not the pious visits of a Christian minister — which the light of knowledge never enters — and where the truths and consolations of the Gospel are never heard. — There are yet prisons where, for the security of the prisoners, measures are resorted to as revolting to British feeling as they are repugnant to the spirit and letter of English law.' — *Report*, pp. 63, 64.

With this statement we take our leave of the subject of prisons, thoroughly convinced that, since the days of their cleanliness and salubrity, they have been so managed as to become the great school for crimes and wretchedness; and that the public, though beginning to awake, are not yet sufficiently aware of this fact, and sufficiently alarmed at it. Mrs. Fry is an amiable excellent woman, and ten thousand times better than the infamous neglect that preceded her; but hers is not the method to stop crimes. In prisons which are really meant to keep the multitude in order, and to be a terror to evil doers, there must be no sharing of profits — no visiting of friends — no education but religious education — no freedom of diet — no weavers' looms or carpenters' benches. There must be a great deal of solitude; coarse food; a dress of shame; hard, incessant, irksome, eternal labour; a planned and regulated and unrelenting exclusion of happiness and comfort.

ACCOUNT OF SIERRA LEONE. (E. Review, 1804.)

An Account of Native Africans in the Neighbourhood of Sierra Leone. To which is added, *An Account of the present State of Medicine among them.* By Thomas Winterbottom, Physician to the Colony of Sierra Leone. Hatchard, Piccadilly. Vol. I.

It appears from the Preface of this book, that the original design of Dr. Winterbottom was to write only on the medical knowledge of the Africans in the neighbourhood of Sierra Leone; but as he had lived among them some time in quality of physician to the colony, and had made many observations on the genius and manners of the various African nations which surround it, it was thought fit (*i. e.* profitable) that he should write one volume for general, and one for therapeutic readers. — The latter has not yet come to our hands. The former we have read with pleasure. It is very sensibly and agreeably drawn up; and the only circumstance we regret is, that, upon the whole, it must be rather considered as a compilation from previous writers, than as the result of the author's experience: not that he is exactly on a footing with mere compilers; because every account which he quotes of scenes to which he is familiar, he sanctions by his authority; and, with the mass of borrowed, there is a certain portion of original matter. It appears also, that a brother of the author, in company with a Mr. Watt, penetrated above 400 miles into a part of Africa totally unknown to Europeans; but there are very few observations quoted from the journal kept in this excursion; and the mention of it served for little more than to excite a curiosity which is not gratified by further communication.

By the neighbourhood of Sierra Leone, Mr. Winterbottom means the windward coast, or that portion of the western shore of Africa which extends from the river Senegal to the latitude of nearly 5 degrees north, where

the coast quits its easterly direction, and runs away to the south, or a little to the east of south.

The whole of this coast is inhabited by a great number of independent nations, divided by different shades of barbarism, and disputed limits of territory, plunged in the darkest ignorance and superstition, and preyed upon by the homicide merchants of Europe. The most curious passage in this section of the work, is an extract which Mr. Winterbottom has given us from a report made to a Committee of the House of Commons by the Directors of the Sierra Leone Company; and which (as we conjecture, from Dr. Winterbottom's mode of expressing himself, it has never been printed) we shall extract from his book.

'A remarkable proof,' say the Directors, 'exists in the neighbourhood of Sierra Leone, of the very great advantages of a permanent, though very imperfect, system of government, and of the abolition of those African laws which make slavery the punishment of almost every offence. Not more than seventy years ago, a small number of Mahommedans established themselves in a country about forty miles to the northward of Sierra Leone, called from them the Mandingo Country. As is the practice of the professors of that religion, they formed schools in which the Arabic language and the doctrines of Mahomet were taught: and the customs of Mahommedans, particularly that of not selling any of their own religion for slaves, were adopted; laws founded on the Koran were introduced; those practices which chiefly contribute to depopulate were eradicated; and, in spite of many intestine convulsions, a great comparative idea of civilisation, unity, and security, was introduced: population, in consequence, was rapidly increased; and the whole power of that part of the country in which they are settled has gradually fallen into their hands. Those who have been taught in their schools are succeeding to wealth and power in the neighbouring countries, and carry with them a considerable portion of their religion and laws; other chiefs are adopting the names assumed by these Mahommedans, on account of the respect with which it is attended; and the religion of Islem seems to diffuse itself peaceably over the whole district in which the colony is situated, carrying with it those advantages which seem ever to have attended its victory over African superstition.'

Agriculture, though in a rude infant state, is practised

all along this coast of Africa. All the lands must be strictly appropriated in a country, and the greater part cultivated, before any can be cultivated well. Where land is of little value, it is cheaper and better to till it slightly than perfectly; or rather, perfection, under such circumstances, consists in idleness and neglect. The great impediment to be removed from the fresh land which the Africans mean to cultivate, are those troublesome weeds called trees; which are first cut down, and then with the grass, set fire to at a particular season of the year. This operation is performed when the Pleiades, the only stars they observe, are in a certain position with respect to the setting sun. At that season the fires are seen rolling in every direction over the parched and inflammable herbage; and the blazing provinces are discerned at an immense distance in the night by ships approaching the coast. At this period of arson, it is not safe to travel without a tinder-box; for, if a traveller is surprised by the pursuit of the flame, his only safety consists in propagating the same evil before, by which he is menaced behind; and, in trudging on amidst the fiery hyphen, multiplying destruction in order to avoid it. The Foolahs, who seem to have made the greatest advances in agriculture, are, however, still ignorant of the use of the plough, though Dr. Winterbottom is quite persuaded they might easily be taught to use cattle for that purpose.

'There came,' says the Doctor, 'during my residence at the colony, a chief of considerable importance, from the river Gambia, attracted by curiosity, and a desire of information. The man, whose appearance instantly announced a mind of no common cast, was so much struck with what he saw there, that before he went away he engaged in his service two of the most ingenious mechanics in the colony, one of whom, a carpenter, among other things, was to make a plough, and the other was to teach his people the art of training oxen for the draught, and fixing them to the yoke. For a further account of this person, see the *Report of the Directors of the Sierra Leone Company*. London, 1795.'

It is curious to remark, that where any instance of

civilisation and refinement is discovered in the manners of a barbarous people, it exists in a much higher degree than the same virtue in nations generally refined. There are many single points of barbarous courtesy much more rigidly adhered to than the rules of European politeness would require. We have often remarked this in the voyages of Captain Cooke, among the islands of the Indian Archipelago; and there is a very remarkable instance of it among the natives of this coast. The houses (says Dr. Winterbottom) have seldom any other opening than the door, of which there are usually two opposite to each other. These serve the purpose of keeping up a current of air; they also admit the light; and afford an exit to the smoke of the fire, which is made in the middle of the floor. The entrance of a house is seldom closed by any thing but a mat, which is occasionally let down, and is a sufficient barrier against all intruders. The most intimate friend will not presume to lift the mat and enter, unless his salutation is returned. Nay, when the door is thus slightly closed, a woman, by pronouncing the word *Mooradee* (I am busy), can prevent her husband from entering, even though he is assured she is entertaining her gallant. His only remedy is to wait for their coming out.

The explanation of these insulated pieces of superlative refinement among savages, frequently is, that they are not mere ceremonies, but religious observances; for the faith of barbarous people commonly regulates all the frivolous minutiæ of life, as well as its important duties; indeed, generally considers the first as of greater consequence than the last. And it must be a general fact, at all times, that gross ignorance more tenaciously adheres to a custom once adopted, because it respects that custom as an ultimate rule, and does not discern cases of exception by appealing to any higher rule upon which the first is found.

The Africans are very litigious; and display, in their law-suits or palavers, a most forensic exuberance of images, and loquacity of speech. Their criminal causes are frequently terminated by selling one of the parties

into slavery; and the Christians are always ready to purchase either the plaintiff or defendant, or both; together with all the witnesses, and any other human creature who is of a dusky colour, and worships the great idol Boo-Boo-Boo, with eleven heads.

No great division of labour can of course be expected in such a state of society. Every man is a city in himself, and is his own tailor, hairdresser, shoemaker, and every thing else. Among the Foolahs, however, some progress has been made in the division of employments. The tanner and the blacksmith are distinct trades; and the ingenuity which they evince in overcoming obstacles, by means so inadequate to those which Europeans possess, may convince us what a stock of good qualities human nature has in store for cases of emergency. They put to sea canoes of ten tons burthen, hollowed from a single tree; and although they are ignorant of the use of the potter's wheel, make earthen pots fit for every domestic use. Dr. Winterbottom thinks they may have learnt their pottery from Europeans; but if this is true, it is rather singular they were not instructed by the same masters in the use of the potter's most convenient and most prominent instrument. The common dress of the men consists in a shirt, trowsers, woollen cap or hat, which they buy of Europeans. Those who can afford it, are fond of decorating themselves in all the second-hand splendour they can purchase at the same market; and Monmouth Street embarks its decayed finery for the coast of Africa, where Soosoo rakes and loungers are joyfully vested in the habiliments of their Bond Street predecessors. The dress of the Pagan African is never thought complete, unless a variety of gree-grees, or amulets, be superadded; these are to guard against every possible accident; but, as Dr. Winterbottom observes, are such very cumbersome protectors, that in all real dangers they are commonly thrown away. The Mahomedan religion is inimical to dancing, singing, and all the lighter species of amusement. Riding on horseback is the only exercise of those Africans who have adopted this dull faith. Sedentary amuse-

ments, such as reading and writing, which flatter the literary pride with which they are puffed up, are most congenial to their habits. The collation of manuscripts, which they perform with industry and accuracy, takes up much of their time. The Pagan African, on the contrary, is commonly a merry, dancing animal, given to every species of antic and apish amusement; and as he is unacquainted with the future and promised delights of the Arabian prophet, he enjoys the bad music, and imperfect beauty of this world, with a most eager and undisturbed relish.

There is something so natural, and so closely derived from human governments, in the notion of the immediate interference of Providence, that mankind are only weaned from it by centuries of contradiction and discussion. In all cases, where crime is alleged, the accused is obliged to prove his innocence, by submitting to an ordeal. If he is burnt by red-hot iron, or scalded by boiling oil, he is immediately hurried to the gallows, with a zeal proportioned to the force and perspicuity of the evidence. In the neighbourhood of Sierra Leone, a curious species of pharmaceutical tyranny is resorted to for the purpose of ordeal. The bark of a particular tree, of purgative and emetic qualities, is infused into a large quantity of water, of which the prisoner is to drink about six calibashes quite full. If this judicial and inquisitive drink take a superior direction, and return by the aperture through which it is admitted, all is well; but if the least honourable and elegant of its powers predominate over the other, and it evince a disposition to descend, all opportunity of changing its line of egress is prevented, by the immediate elevation of the accused person to the gibbet.

The desire of penetrating into futurity, and the belief that some persons are capable of doing it, is as difficult to eradicate from the human mind, as is the belief in an *immediate* Providence; and consequently, the Africans not only have their ordeal, but their conjurers and magicians, who are appealed to in all the difficulties and uncertainties of life, and who always, of course, preserve their authority, though they are perpetually showing, by

he clearest evidence of facts, upon what sort of foundation it rests. But the most singular circumstance in the history of barbarians is, that tendency to form interior societies, comprehending a vast number of members, and rivalling the government in their influence upon public opinion. Such is the Areoy Society at Otaheite, and such the Society of the Purra in Africa. Every person, on entering into this Society, lays aside his former name, and takes a new one. They have a superior, whose commands are received with the most profound veneration. When the Purra comes into a town, which is always at night, it is accompanied with the most horrid screams, howlings, and every kind of awful noise. The inhabitants, who are not members, are obliged to secure themselves within doors. Should any one be discovered without, or peeping to see what was going forwards, he would infallibly be put to death. Mere seclusion of females is not considered by the Society as a sufficient guarantee against their curiosity; but all the time the Purra remains in town, the women are obliged to clap their hands, to show they are not attempting any private indulgence of *espionage*. Like the Secret Tribunal which formerly existed in Germany, it punishes the guilty and disobedient, in so secret a manner, that the perpetrators are never known, and, from the dread of the Tribunal, not often enquired for. — The natives about Sierra Leone speak of the Purra men with horror, and firmly believe that they have all strict and incessant intercourse with the devil.

This account of Africa is terminated by a single chapter on Sierra Leone; a subject on which we cannot help regretting that Dr. Winterbottom has not been a little more diffuse. It would derive a peculiar interest from the present state of St. Domingo, as the perils with which West India property is now threatened must naturally augment curiosity respecting the possibility of a pacific change of that system; and we should have read with pleasure and instruction the observations of so intelligent and entertaining a writer as Dr. Winterbottom, who is extensively acquainted with the subjects on which he

writes, and has a talent of selecting important matter, and adorning it. Dr. Winterbottom says he has been in Africa some years, and we do not doubt the fact; he might, however, have written this book without giving himself that trouble; and the only difference between him and a mere compiler is, that he sanctions his quotations by authority, and embellishes them by his ingenuity. The medical volume we have not yet seen, but this first volume may be safely purchased.

LETTERS WRITTEN IN A MAHRATTA CAMP DURING THE YEAR 1809. (E. Review, 1813.)

Letters written in a Mahratta Camp during the Year 1809. By Thomas Duer Broughton. 1813. Murray, Albemarle Street.

This is a lively, entertaining, well-written book; and we can conscientiously recommend it to our readers. Mr. Thomas Duer Broughton does not, it is true, carry any great weight of metal; but, placed in a curious and novel scene, he has described what he saw from day to day, and preserved, for the amusement of his readers, the impressions which those scenes made upon him, while they were yet strong and fresh. The journals of military men are given to the public much more frequently than they used to be; and we consider this class of publications as one of great utility and importance. The duties of such men lead them into countries very little known to Europeans, and give to them the means of observing and describing very striking peculiarities in manners, habits, and governments. To lay these before the public is a praiseworthy undertaking; and if done simply and modestly (as is the case with this publication), deserves great encouragement. Persons unaccustomed to writing, are prevented from attempting this by the fear of not writing sufficiently well; but where there is any thing new and entertaining to tell, the style becomes of comparatively little importance. He who lives in a Mahratta camp, and tells us what he hears and sees, can scarcely tell it amiss. As far as mere style is concerned, it matters very little whether he writes like *Cæsar* or *Nullus*. Though we praise Mr. Broughton for his book, and praise him very sincerely, we must warn him against that dreadful propensity which young men have for writing verses. There is

nothing of which Nature has been more bountiful than poets. They swarm like the spawn of cod-fish, with a vicious fecundity, that invites and requires destruction. To publish verses is become a sort of evidence that a man wants sense; which is repelled not by writing good verses, but by writing excellent verses; — by doing what Lord Byron has done; — by displaying talents great enough to overcome the disgust which proceeds from satiety, and showing that all things may become new under the reviving touch of genius. But it is never too late to repent and do well: we hope Mr. Broughton will enter into proper securities with his intimate friends to write no more verses.

The most prominent character in the narrative of Mr. Broughton seems to be that of Scindia, whom he had every opportunity of observing, and whose character he appears perfectly to have understood; — a disgraceful liar, living with buffoons and parasites — unsteady in his friendships — a babbling drunkard — equally despised by his enemies and his pretended friends. Happy the people who have only to contemplate such a prince in description, and at a distance. The people over whom he reigns seem, by the description of Mr. Broughton, to be well worthy of such a monarch. Treacherous, cruel, false — robbing, and robbed — deceiving, and deceived; it seems very difficult to understand by what power such a society is held together, and why every thing in it is not long since resolved into its primitive elements.

'A very distinguished corps in this motley camp,' says Mr. Broughton, 'is the *Shohdas* — literally the scoundrels. They form a regularly organised body, under a chief named Fazil Khan; to whose orders they pay implicit obedience. They are the licensed thieves and robbers of the camp; and, from the fruits of their industry, their principal derives a very considerable revenue. On marching days they are assembled under their leader, and act as porters for the Muha Raj's baggage. At sieges they dig the trenches, erect the batteries, and carry the scaling ladders. But their grand concern is the gambling houses, which are placed under their immediate control and superintendence, and where they practise all the refinements of

accomplished villany to decoy and impose upon the unwary, which you perhaps fondly flatter yourself are the distinguished excellencies of these establishments in Europe. Baboo Khan, a Mahratta chief of some rank and consideration, is an avowed patron of this curious society; and is, in fact, though in a higher sphere, as accomplished a *Shohda* as any of the band. About a year ago, a merchant came to the camp with horses for sale. The Khan chose out some of the most valuable, and paid down the merchants' own price for them on the spot; desiring him, at the same time, to bring more, as he was about to increase the numbers of his own *Risalu*. Such unheard-of honesty and liberality induced other merchants to bring their horses also for sale. The Mahratta took them all at the prices demanded; but, when the owners came for payment, he scoffed at them for their credulity, and had them actually beaten away from his tent by the rascally crew who always attend upon him. The merchants carried their complaint to the Muha Raj; and after waiting for several months in expectation of justice being done them, were paid at the rate of seven *annas* in the rupee; besides a deduction for the *Buniyas*, with whom the unfortunate fellows had been obliged to run in debt for subsistence during their stay in camp. The whole transaction lasted about a twelvemonth; at the end of which time they were obliged to decamp, with less than one third of what was strictly their due.

'Where such acts of injustice and oppression are committed with impunity, it is not wonderful that there should be much misery among the poorer orders of the community. When grain is dear, hundreds of poor families are driven to the most distressing shifts to obtain a bare subsistence. At such times I have often seen women and children employed in picking out the undigested grains of corn from the dung of the different animals about the camp. Even now, when grain is by no means at a high price (wheat being sold in the market for thirteen *seers* for the rupee), it is scarcely possible to move out of the limits of our own camp, without witnessing the most shocking proofs of poverty and wretchedness. I was returning from a ride the other morning, when two miserable-looking women followed me for charity: each had a little infant in her arms; and one of them repeatedly offered to sell hers for the trifling sum of two rupees. Many of our Sipahees and servants have children, whom they have either purchased in this manner, or picked up begging among our tents. In adopting these little wretches, however, they have so often been taken in, that they are now more cautious in indulging their charitable propensities. The poor people of the army, finding that a child,

who told a piteous tale, and appeared to be starving, was sure to find a protector in our camp, used, in hard times, to send their children out to beg; and, when better able to support them themselves, would pretend to discover their lost infants, and reclaim them,' pp. 32—34.

The passage of a Mahratta army over an hostile country, seems to be the greatest curse which can happen to any people where French armies are unknown. We are always glad to bring the scenery of war before the eyes of those men who sit at home with full stomachs and safe bodies, and are always ready with vote and clamour to drive their country into a state of warfare with every nation in the world.

'We observed several fine villages on the Kota side of the river, situated upon level spots among the ravines which intersect the country for a mile from the bank. By the route we went, our march was protracted to nearly twenty-two miles: the road lay over a continued plain, covered with fields of young corn, affording fine forage for the Mahrattas, who were to be seen in every direction, men, women, and children, tearing it up by the roots; while their cattle were turned loose to graze at liberty, and make the most of such an abundant harvest. We also fell in with large ricks of *Kurbee*, the dried stalks of *Bajiru* and *Jooar*, two inferior kinds of grain; an excellent fodder for the camels. To each of these three or four horsemen immediately attached themselves, and appropriated it to their own use: so that when our cattle went out for forage after the march, there was as much difficulty in procuring it as if we had halted near the spot for a month.'—'The villages around the camp are all in ruins; and in some of them I have seen a few wretched villagers, sheltered under the mud walls or broken roofs, and watching over an herd of miserable half-starved cattle. They assured me that the greatest part of the peasantry of the province had been driven to Kota or Boondee, to seek shelter from the repeated ravages of different Mahratta armies; and that, of those who remained, most had perished by want and variety of misery. Their tale was truly piteous, and was accompanied with hearty curses invoked upon the whole Mahratta race, whom they justly regard as the authors of all their misery. You, my dear brother, will, I dare say, ere this, be inclined to join these poor people in detestation of a tribe, whose acts I have endeavoured to make you acquainted with throughout one whole year.

Unless we should go to Ajmeer, of which by the by there is now some prospect, I shall, with that year, close my regular communications. To continue them would only be to go over again the same unvaried ground; to retrace the same acts of oppression and fraud; detail the same chicanery, folly, and intrigues; and to describe the same festivals and ceremonies. If I may judge of your feelings by my own, you are already heartily sick of them all; and will hail the letter that brings you the conclusion of their history, as I shall the day when I can turn my back on a people, proud and jealous as the Chinese, vain and unpolished as the Americans, and as tyrannical and perfidious as the French.'—pp. 53. 336, 337.

The justice of these Hindoo highwaymen seems to be as barbarous as their injustice. The prime minister himself perambulates the bazar or market; and when a tradesman is detected selling by false weight or measure, this great officer breaks the culprit's head with a large wooden mallet kept especially for that purpose. Their mode of recovering debts is not less extraordinary. When the creditor cannot recover his money, and begins to feel a little desperate, he sits *dhurna* upon his debtor; that is, he squats down at the door of the tent, and becomes in a certain degree the master of it. Nobody goes in or comes out without his approbation: he neither eats himself, nor suffers his debtor to eat; and this hungry contest is carried on till the debt is paid, or till the creditor begins to think that the want of food is a greater evil than the want of money.

'This curious mode of enforcing a demand is in universal practice among the Mahrattas; Seendhiya himself not being exempt from it. The man who sits the *dhurna*, goes to the house or tent of him whom he wishes to bring to terms, and remains there till the affair is settled: during which time the one under restraint is confined to his apartment, and not suffered to communicate with any persons but those whom the other may approve of. The laws by which the *dhurna* is regulated are as well defined and understood as those of any other custom whatever. When it is meant to be very strict, the claimant carries a number of his followers, who surround the tent, sometimes even the bed, of his adversary, and deprive him altogether of food; in which case, however, etiquette prescribes the same abstinence to himself: the strongest stomach of course carries

the day. A custom of this kind was once so prevalent in the province and city of Benares, that Brahmuns were trained to remain a long time without food. They were then sent to the door of some rich individual, where they made a vow to remain without eating till they should obtain a certain sum of money. To preserve the life of a Brahmun is so absolutely a duty, that the money was generally paid; but never till a good struggle had taken place to ascertain whether the man was stanch or not: for money is the life and soul of all Hindoos. In this camp there are many Brahmuns, who hire themselves out to sit *dhurna* for those who do not like to expose themselves to so great an inconvenience.'—pp. 42, 43.

Amidst the villanies of this atrocious and disgusting people, we were agreeably surprised with this virtuous exception in a young Mahratta female.

'It was in one of these battalions that an interesting young girl was discovered, about a twelvemonth ago, who had served with it for two or three years as a Sipahee; in which capacity she had acquired the favour of her superiors, and the regard of all her comrades, by her quiet and inoffensive behaviour, and regular attention to the duties of her station. It was observed that she always dressed her own dinner, and ate it, and performed her ablutions, by herself: but not the slightest suspicion of her sex was entertained, till about the time I mentioned, when it was discovered by the curiosity of a young Sipahee, who followed her when she went to bathe. After this she continued to serve for some months, resolutely declining the patronage of the Baee, who proposed to receive her into her own family, as well as the offers of the Muha Raj to promote her in the corps she belonged to. The affair soon became the general subject of conversation in camp; and I having expressed a strong wish to see Juruor Sing'h, the name by which this Indian D'Eon went, one of our Sipahees, who was acquainted with her, brought her to my tent. She appeared to be about twenty-two years of age, was very fair, and, though not handsome, possessed a most interesting countenance. She spoke freely of her profession and her immediate situation; but betrayed neither the affected bashfulness nor forward boldness which such a situation was likely to have produced: and let it be recorded, to the honour of every party concerned, that from the moment when her sex was discovered, she met only with increased respect and attention from her comrades; not an individual presuming to utter a word that might insult her, or breathing a doubt that could affect her reputation.

'At length, her motive for enlisting and remaining in the service was discovered. An only brother was confined for debt at Bopal; and this interesting young creature had the courage to enrol herself as a common soldier, and afterwards persisted in exposing her person to the dangers and difficulties of a military life, with the generous idea of raising money sufficient to liberate this loved relation from confinement.'—p. 264—266.

These extracts will give a good idea of the sort of entertainment which this book affords. We wish the *Row* (when they get hold of a young man who has made notes for a book) would be less splendid in their productions;—leave out pictures, lessen margins, and put books more within the power of those who want them most, and use them best.*

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* I am sorry that I did not, in the execution of my self-created office as a reviewer, take an opportunity in this, or some other military work, to descant a little upon the miseries of war; and I think this has been unaccountably neglected in a work abounding in useful essays, and ever on the watch to propagate good and wise principles. It is not that human beings can live without occasional wars, but they may live with fewer wars, and take more just views of the evils which war inflicts upon mankind. If three men were to have their legs and arms broken, and were to remain all night exposed to the inclemency of weather, the whole country would be in a state of the most dreadful agitation. Look at the wholesale death of a field of battle, ten acres covered with dead, and half dead, and dying; and the shrieks and agonies of many thousand human beings. There is more of misery inflicted upon mankind by one year of war, than by all the civil peculations and oppressions of a century. Yet it is a state into which the mass of mankind rush with the greatest avidity, hailing official murderers, in scarlet, gold, and cocks' feathers, as the greatest and most glorious of human creatures. It is the business of every wise and good man to set himself against this passion for military glory, which really seems to be the most fruitful source of human misery.

What would be said of a party of gentlemen who were to sit very peaceably conversing for half an hour, and then were to fight for another half hour, then shake hands, and at the expiration of thirty minutes fight again? Yet such has been the state of the world between 1714 and 1815, a period in which there was in England as many years of war as peace. Societies have been instituted for the preservation of peace, and for lessening the popular love of war. They deserve every encouragement. The highest praise is due to Louis Philippe for his efforts to keep Europe in peace.

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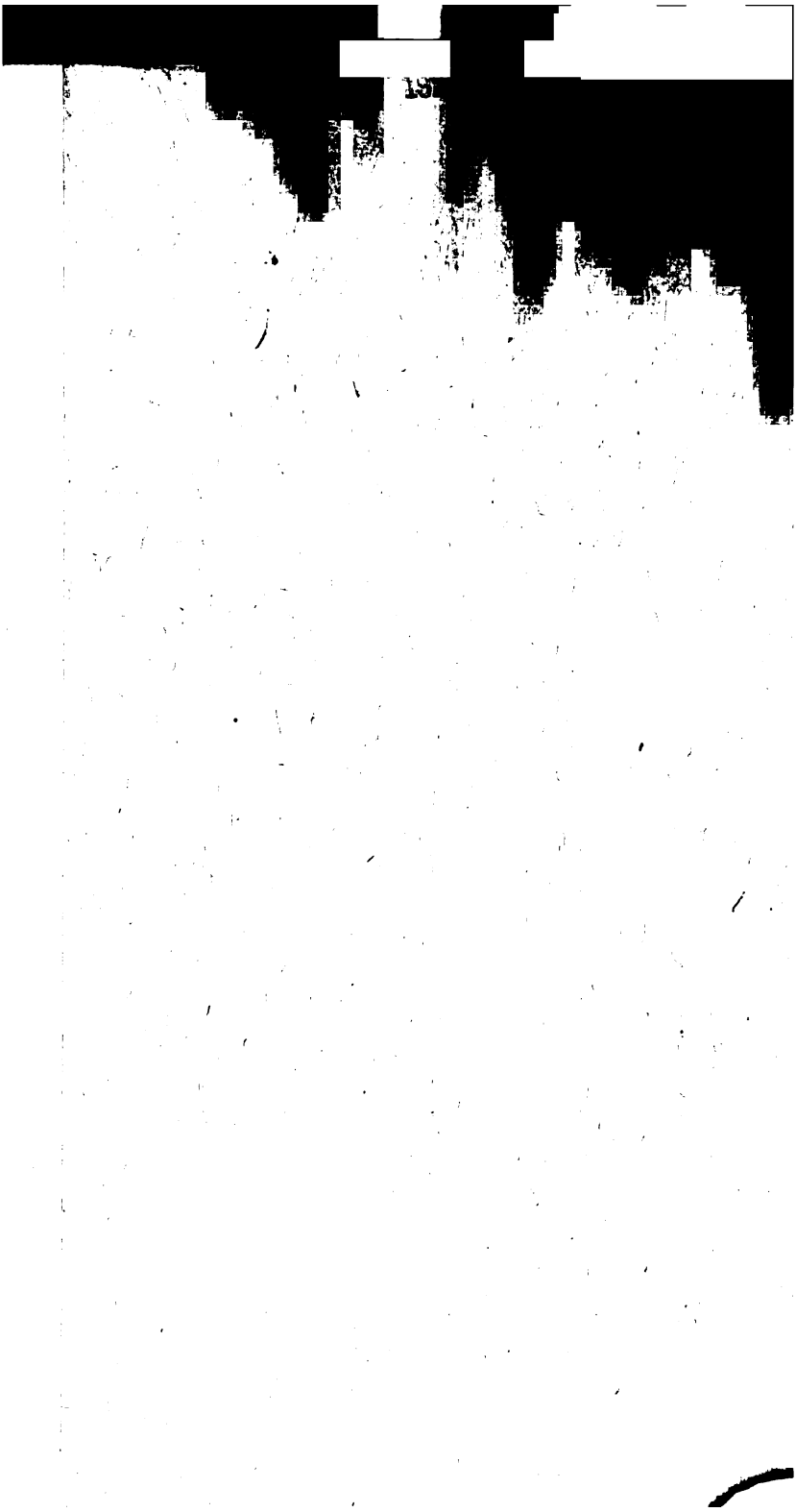
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